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JOHN MILTON'S COMPLETE POETICAL WORKS

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A Critical Text Edition Compiled and Edited by

HARRIS FRANCIS FLETCHER

VOLUME IV

THE 1671 EDITION OF PARADISE REGAINED AND SAMSON AGONISTES

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1948

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PREFACE AND ACKNOWLEDGMENTS

THE MAIN PURPOSE of the present edition is to bring together and publish in facsimile all surviving materials that in any way contribute to the formation and understanding of the text of Milton's poetry. This fourth and final volume contains the textually least known of all Milton's poems, *Paradise Regained* and *Samson Agonistes;* indeed, the 1671 texts of these two poems have been almost shamefully neglected since they were first printed. Although about two hundred different editions of these poems have been issued from that day to this, the only reliable texts to be published since 1671 are those by Mitford (1851), Beeching (1900), and the Columbia (1931). These three textual editions are of about equal merit, though differing slightly from each other, and each of the three at least attempted an exact reproduction in type of the first edition. The most artfully made, and certainly the most interesting text of *Paradise Regained* ever printed appeared in 1795, the work of Charles Dunster; but it has no value whatever so far as fidelity to the 1671 text is concerned. It seems strange that no facsimile edition of either *Paradise Regained* or *Samson Agonistes* has ever appeared, although either type or photographic facsimiles or both have appeared for all the other principal poems. So far as I can determine, no editor of either poem was ever aware of different printing states for the same pages of 1671, and consequently, no edition hitherto published has ever noted any of these differences as such, either directly or otherwise. Mitford (1851), Beeching (1900), and the Columbia (1931) fortunately seem to have been using copies of 1671 with the second state of printing in most signatures. This might generally be expected, as copies containing more than one or two first state printings are relatively rare. It is probable that several editors in the past have had access to and used 1671 copies with pages 22 and 23 of *Paradise Regained* in state 1, as the Columbia (1931) editor certainly had. These editors seem uniformly to have emended such typographical errors without mentioning them, or without doing more than barely noting them as typographical errors, and then to have forgotten about them, perhaps because the particular 1671 copy, if at hand, probably contained no other changes. The present edition, therefore, is the first to call attention to the existence of these changes as such. It is hoped that if examination of other 1671 copies than those used herein yield other changes, these can be brought together at some future time.

It is a genuine pleasure and real satisfaction to record in this final volume my appreciation of all the aid and courtesies that have been extended to me during the years required to produce the contents of the volumes of this edition. I wish especially to express my gratitude to all those libraries and librarians that have been so generous with their materials, and to all other individuals who have made that generosity possible. I wish particularly to thank Harvard University for permitting the reproduction of the lines written by Milton in the Italian album. I also wish to thank Professor Allan Gilbert for generously loaning me his personal copies of 1671, 1678, and 1680.

A final tribute must be paid to the material and spiritual support and help of unusual and most stimulating value received from Dean Carmichael. Without him, the entire work might never have appeared, and certainly would have been greatly delayed if not hampered. My gratitude for more reasons than can be briefly listed must be expressed to my friends, Director Cunningham and Superintendent Herman for their cheerful aid, so often called for and so readily given. Those persons chiefly responsible for the actual construction of the books merit special mention. Leona Greenwood, Glenn Wilmer Schmidt, and Marguerite Little, my research assistant, each contributed greatly to all phases of the books' original manufacture, and my indebted-

ness to them, individually and collectively, is colossal. The printers, R. R. Donnelley & Sons, have throughout the four volumes made their own contribution to the final production of the books that merits special mention, and I thank them. I must again thank Willia Garver and Isabel Grant for their ceaseless efforts to assemble and arrange the materials with which I have worked. Without their intelligent, tireless aid in securing the materials to be reproduced, the work would have been impossible. And to all other persons who in any way, directly or indirectly, contributed to the work, go my thanks.

Although only the first two volumes of this edition have been in print long enough to be used, it seems expedient to include in this fourth volume such corrections as have come to my attention. One omission, the two lines from *Comus* written by Milton in the Italian album, has been included, as have one or two supplementary items. These are placed at the end of this fourth volume.

As in the earlier volumes, the titles involved in all references and not expanded as they occur, appear in the Bibliography in the second volume.

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THERE IS NO PARTICULAR SIGNIFICANCE intended by the numbers assigned to various copies. Numbers up to, but not including, thirty have been reserved for original copies at Illinois, and the numbers thirty and above for copies, original or photographic, not belonging to Illinois. The list of photographic copies is largely, but not entirely, alphabetized. In one way and another, I am aware of the existence of perhaps forty or fifty other copies, which I have not used. The following list is therefore a very incomplete census of existing copies.

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There are twenty-three copies at Illinois, numbered one through twenty-three. Copy number 30 is that kindly supplied by Allan H. Gilbert. Of the Illinois copies, several lack the license leaf, one, copy 3, being supplied with a faked leaf. Both the license leaf and the list of Errata are missing from copy 7, and copy 12 is without the leaves I2 and I3 containing the brief essay on tragedy and the Argument for *Samson Agonistes*.

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PART I

THE COMPOSITION, PRINTING, AND PUBLICATION OF THE 1671 TEXTS

I.

THE COMPOSITION OF PARADISE REGAINED AND SAMSON AGONISTES

ALMOST NOTHING IS KNOWN with certainty about the history of the composition of either *Paradise Regained* or *Samson Agonistes*, and, unlike *Paradise Lost*, almost nothing certain can be learned from the few facts, or seeming facts, that have come down to us. Most accounts of the history of the composition of *Paradise Regained*, written by editors of the poem or by others, have accepted the anecdote told by Thomas Ellwood (1639-1713) in his autobiography, 'The History of the Life of Thomas Ellwood . . . Written by his own hand. To which is added, A Supplement, By J. W. London: J.Sowle, 1714.' Ellwood, according to his own account, about 1662 or shortly after the Restoration, was desirous of regaining his knowledge of Latin, which, he states, he had gained as a boy, but which, after his recovery from smallpox, he had almost completely lost. He tried to master Latin again by himself, but failed and complained to his 'especial Friend Isaac Penington; but now more earnestly: which put him upon considering, and contriving a Means for my Assistance.' Through the aid of Dr. Paget, Ellwood was able to secure the help of Milton, now living a 'private and retired Life in London,' who needed readers because of his blindness. Ellwood read Latin books for Milton, and thus restored the use of the language for himself. This arrangement, for Ellwood's health was poor, continued intermittently, until August 26, 1662, when he was imprisoned following the breaking up by soldiers of a Quaker meeting. Upon his release, he gave up his studies with Milton and became tutor to the two young sons and the daughter of Isaac Penington. His connection with *Paradise Regained* was later, or about 1665, and his account of it follows:

> Some little time before I went to *Alesbury* Prison, I was desired by my quondam Master *Milton* to take an House for him, in the Neighbourhood where I dwelt, that he might get out of the City, for the Safety of himself and his Family, the *Pestilence* then growing hot in *London*. I took a pretty Box for him in *Giles-Chalfont*, a Mile from me; of which I gave him notice: and intended to have waited on him, and seen him well settled in it; but was prevented by that Imprisonment.
>
> But now being released, and returned Home, I soon made a Visit to him, to welcome him into the Country.
>
> After some common Discourses had passed between us, he called for a Manuscript of his; which being brought he delivered to me, bidding me take it home with me, and read it at my Leisure: and when I had so done, return it to him, with my Judgment thereupon.
>
> When I came home, and had set my self to read it, I found it was that Excellent Poem, which he entituled *PARADISE LOST*. After I had, with the best Attention, read it through, I made him another Visit, and returned him his Book, with due Acknowledgement of the Favour he had done me, in Communicating it to me. He asked me how I liked it, and what I thought of it; which I modestly, but freely told him: and after some further Discourse about it, I pleasantly said to him, Thou hast said much here of *Paradise lost*; but what hast thou to say of *Paradise found?* He made me no Answer, but sate some time in a Muse: then brake of that Discourse, and fell upon another Subject.
>
> After the Sickness was over, and the City well cleansed and become safely habitable again, he returned thither. And when afterwards I went to wait on him there (which I seldom failed of doing, whenever my Occasions drew me to *London*) he shewed me his Second Poem, called *PARADISE REGAINED*; and in a pleasant Tone said to me, *This is owing to you: for you put it into my Head, by the Question you put to me at* Chalfont; *which before I had not thought of*. But from this Digression I return to the Family I then lived in.
>
> — *The History of the Life of Thomas Ellwood*, 1714. Pages 233-34.

The early biographers have almost nothing to say about the compositional history of *Paradise Regained*, Phillips virtually confessing that he knew nothing with certainty about its composition, see his 'Life of Mr. John Milton,' prefixed to his English translation of *Letters of State*, 1694, page xxxix:

It cannot certainly be concluded when he wrote his excellent Tragedy entitled *Samſon Agoniſtes*, but ſure enough it is that it came forth afert (*sic*) his publication of *Paradice loſt*, (*sic*) together with his other Poem call'd *Paradice regain'd* which doubtleſs was begun and finiſht and Printed after the other was publiſht, and that in a wonderful ſhort ſpace conſidering the ſublimeneſs of it; however it is generally cenſur'd to be much inferiour to the other, though he could not hear with patience any ſuch thing when related to him; poſſibly the Subject may not afford ſuch variety of Invention, but it is thought by the moſt judicious to be little or nothing inferiour to the other, for ſtile and decorum.

It seems strange that Phillips has so much less to say of the origins of the poem than Ellwood, for the elder of the two nephews represented himself as being chiefly responsible for the preparation of the second edition in 1674 of *Paradise Lost*, and was perhaps his uncle's chief reliance from 1665 onwards as an editorial amanuensis and general go-between with printers and publishers. Does this discrepancy between Ellwood and Phillips mean that about 1670 Milton was not using Phillips as much as he had been, and that traffic between uncle and nephew was temporarily almost at a standstill? But in this connection it should be carefully noted that Edward Phillips, the nephew, exhibits little close acquaintance with many of his uncle's more important affairs, either in 1670 or at any other time. His name never occurs in connection with the financial affairs of his uncle, see J. Milton French, *Milton in Chancery*, New York: Modern Language Association, 1939, and in none of the documents involving Milton's literary properties does the name of the nephew appear. The reason for this condition was no doubt connected with the relations that existed between Milton and his nephew, and which had existed since the nephew was about ten years old. The uncle seems always to have thought of the nephew as a boy, and throughout his life, treated him as such. So far as I can determine, there is no mention whatever of his nephew by Milton in any of his printed or written papers. In the lengthy, biographical statement contained in the *Defensio Secunda* published in 1654, Milton has absolutely nothing to say of his nephew. This is not surprising, as he is carefully pointing out therein those phases and activities of his life that led to his selection by the Council of State not only to be Latin Secretary, but also to be one of the chief spokesmen in print for that body and its actions. This is scarcely the proper place in which to carry on extended speculations over Milton's relations with his nephew. It is, however, the proper place in which to point out that neither uncle nor nephew has left us any information at all concerning the compositional history of *Paradise Regained*.

It is clear that Milton's concern with the general subject of the poem, man's effective salvation, was evidenced very early in his literary life. The earliest appearance of this concern that Milton recorded was in the unfinished poem which he entitled *The Passion*, whose exact compositional date is unknown, but which because of internal references to the *Nativity Ode* of 1629, and because no draft of it appears in the Trinity College Manuscript, has been almost universally and with reason assigned to the spring of 1630. In this poem, Milton expressly set himself the task of celebrating in solemn and mournful verse the suffering of Jesus in the 'Dangers, and snares, and wrongs, and worse than so,' line 11, ending in 'the stroke of death,' line 20, and the grave, line 21. Milton seemed to have in mind a celebration of the sufferings from the night of the Last Supper through the burial of Jesus, and thus including the agony in the garden. Because he left the poem forever unfinished, Milton never completely informed us of exactly which of Jesus' chief sufferings the poem was to celebrate. But, as Professor Merritt Y. Hughes pointed out in his article 'The Christ of *Paradise Regained* and the Renaissance Heroic Tradition,' *Studies in Philology* 35 (1938), pages 254-277, Milton thought of the Christ as a suffering hero. Certainly he was thus thinking of the Christ in the following lines:

> Moſt perfect *Heroe*, try'd in heavieſt plight
> Of labours huge and hard, too hard for human wight.
> — *The Passion*, lines 13-14.

This early poem is certainly related to the entries in the Trinity College Manuscript on its pages 40 and 41, see my volume 2:26-29, 'Christ bound' 'Christ crucifi'd' and the last such entry,

'Christus patiens The Scene in the garden . . .' These early concerns with Christ's Passion, though barely mentioned in the Manuscript, are, because of the slight expansion of the 'Christus patiens,' clearly related not only to the actual early poem *The Passion*, but also to the inception and composition of *Paradise Regained*, although in all probability their exact relations can never be recovered. In the 1630's when these entries were probably made in the Manuscript, Milton was thinking of Christ's Passion in a dramatic form, whether he meant by it the agony in the garden or the sufferings on the Cross, although already having written of it in non-dramatic verse. It is also significant that none of the material in the Manuscript, whether it was later used in *Paradise Lost* or *Paradise Regained* or in any other literary work exhibits much connection directly with the central theme struck in the opening line of the longer epic, namely man's disobedience to God. But about 1650, Milton was much concerned with the story of the temptation in the wilderness, twice within a year making use of the account in Luke's Gospel of the power accorded to Satan for the purpose of tempting Jesus. In *The Tenure of Kings and Magistrates* (1649), occurs this statement:

> . . . we read of great power in the affaires and Kingdoms of the World permitted to the Devil: for saith he to Christ, *Luke* 4.6. *All this power will I give thee and the glory of them, for it is deliver'd to me, & to whomsoever I will, I give it:* neither did he ly, or Christ gainsay what he affirm'd; for in the thirteenth of the *Revelation* . . .
>
> — Columbia 5:16.

Almost exactly the same passage was used again within a year in the *Pro Populo* (early 1651):

> Nonnunquam aut ipsa regiminis forma, si vitiosa sit, aut illi qui potestatem obtinent, et ab hominibus, et à diabolo sunt. Luc.4; *Tibi dabo potestatem hanc omnem; nam mihi tradita est, et cui volo do illam.* Hinc princeps hujus mundi dicitur; et Apocalyp. 13, . . .
>
> — Columbia 7:170.

It is, I think, significant that Milton quotes the Latin text from memory, so thoroughly immersed was he at the time in the temptation story, and his Latin for the verse agrees with no printed Latin version, disagreeing slightly with Vulgate, Junius-Tremellius, and Tremellius's Latin translation of the Syriac. The whole matter of Milton's concern about 1650 with the story of the temptation in the wilderness and the final production of *Paradise Regained* is of a highly tenuous nature. But the fact that twenty years before *Paradise Regained* was published, Milton has left a record of his absorption in the story, cannot be ignored. It adds its bit of evidence to the impression that he had been working on the idea of *Paradise Regained* for a long time before it saw print.

In *Paradise Lost*, man fell because he failed to obey God's express command. In *Paradise Regained*, man is afforded a return to God's grace solely because Jesus completely obeys God's command, and in obeying God, Jesus overcomes Satan, and thus reverses the consequences of Adam's failure to obey. Just when Milton actually settled upon the disobedience by Adam and Eve to God's command as the central reason for the loss of Paradise can never be determined. But it is certain that the decision to motivate the entire human tragedy of *Paradise Lost* by the disobedience of the human pair had been reached long before the poem saw print. Throughout the twelve books of the great epic, Milton insists that man fell because he failed to obey God, and as a direct result of this insistence, the entire nature of the poem as a finished performance differs greatly from the nature of the material connected with it found in the Trinity College Manuscript. The difference is far more radical than can be accounted for from the modern difference between tragic (i.e., dramatic) and epic poetry, although the obviously dramatic forms of much of the Manuscript material strikingly call attention to the difference. The main difference between the nature of the Manuscript material and the nature of the finished poem consists chiefly in the shift in emphasis from the portrayal of the Fall of Man, Paradise Lost, or Adam Unparadised, to Milton's strict insistence in the final poem that man fell by disobedience to God's express command. I think it most significant that the word 'disobedience' occurs nowhere and in no form in the Manuscript, whereas in the finished poem, the word is made cardinal at

the very opening, and the importance of the idea is enhanced as the poem develops. In his contest with Satan, a contest that took the form of overwhelming temptation, man fell because he failed to obey God's command. Milton made no allowance whatever in the poem for the conditions under which man disobeyed God; the disobedience alone was enough to ruin mankind. In the long process of composition, Milton very early reached the point of insistence on the primacy of disobedience as the basic element determining the Fall and its effects. There is evidence of the early date of this decision in *De Doctrina* (ca. 1657), in the statement therein (Columbia 15:180): 'Omnium commune, quod abiecta prorsus obedientia, fructuque vetitæ arboris degustato, primi parentes atque in iis omnes eorum posteri commiserunt.' The Columbia edition translates this: 'The sin which is common to all men is that which our first parents, and in them all their posterity committed, when, casting off their obedience to God, they tasted the fruit of the forbidden tree.' Organically, in the organization of the poem, the idea of the effects of man's disobedience is so closely integrated with all phases of the poem's action, human or divine, that the conception of it can be no afterthought. And Paradise was lost because man failed to obey God.

How, then, was it to be regained, except by complete obedience to God's command? But man's opportunity to save himself had ended in anticipated failure. The necessity of the Christ was twofold. He must be divine and he must be mortal man; to redeem man, the Christ must as man overcome Satan in exactly the same fashion in which Satan had overcome man. The Christ must obey God by resisting Satan's blandishments just as man had fallen by being unable to resist them. That is, Christ would overcome Satan simply and solely in obeying God by not obeying Satan. All this is carefully worked out in *Paradise Lost* which opens with the idea fully formed, see Book 1:1-5. Then in Books 3:94-95, 107, 203-205; 5:501, 512-514, 522, 536-537, 541, 611-612; 6:687, 902, 912; 7:159; 8:325; and 12:386-435, the situation involving man's obedience is repeatedly woven into the main theme, or becomes the main theme of the poem. The lines in Book 12 are sufficiently significant to reproduce here:

So God with man unites.
Needs muſt the Serpent now his capital bruiſe
Expect with mortal paine: ſay where and when
Thir fight, what ſtroke ſhall bruiſe the Victors heel.
To whom thus *Michael*. Dream not of thir fight,
As of a Duel, or the local wounds
Of head or heel: not therefore joynes the Son
Manhood to God-head, with more ſtrength to foil
Thy enemie; nor ſo is overcome
Satan, whoſe fall from Heav'n, a deadlier bruiſe,
Diſabl'd not to give thee thy deaths wound:
Which hee, who comes thy Saviour, ſhall recure,
Not by deſtroying *Satan*, but his works
In thee and in thy Seed: nor can this be,
But by fulfilling that which thou didſt want,
Obedience to the Law of God, impos'd
On penaltie of death, and ſuffering death,
The penaltie to thy tranſgreſſion due,
And due to theirs which out of thine will grow:
So onely can high Juſtice reſt appaid.
The Law of God exact he ſhall fulfill
Both by obedience and by love, though love
Alone fulfill the Law;

— Paradise Lost, 1674
Book 12:382-404

Not in Gethsemane nor on Calvary, but in the direct contest with Satan in the wilderness the Christ regained a heavenly paradise for fallen man, Calvary for Milton becoming an extra victory over sin and death, Satan's cohorts. But the regaining of Paradise took place in the desert. The necessity for the entire poem, *Paradise Regained*, is contained in *Paradise Lost* 12:395-398:

> . . . nor can this be,
> But by fulfilling that which thou didſt want,
> Obedience to the Law of God, impos'd
> On penaltie of death,

If Ellwood actually read the Manuscript of *Paradise Lost* he apparently missed the point of these lines and many others suggesting it. It seems to me that if *Paradise Lost* in its composition and construction stretched over a period of nearly forty years, then *Paradise Regained* was also in process of construction for a comparably lengthy period, and was no more entirely composed in the five years between 1665 and 1670 than was *Samson Agonistes*. The construction of the poem if not its poetry seems to me to have been too much a matter of 'long choosing' and the outcome of much cogitation and revision. Perhaps, indeed probably, it was finished after *Paradise Lost* appeared in print; but its construction is too sound, its composition too adroit to allow me to believe otherwise than that *Paradise Regained* was at least well developed in Milton's mind even before *Paradise Lost* was published. However, there are few actual facts that point either towards long years of composition far antedating 1667 or towards a relatively swift completion of it.

Speculation on the compositional date of *Paradise Regained* is not only possible, but to some extent encouraged by the various circumstances related above, particularly by its obvious connections with *Paradise Lost* through its theme and sequence. But there is almost no basis at all for a direct approach to the compositional date of *Samson Agonistes*, except for the statement by Edward Phillips in the 'Life' of 1694, quoted above, that indirectly suggests that *Samson Agonistes* was written before *Paradise Regained*, and then the two were published together. The figure of Samson as a subject for treatment in heroic poetry, dramatic or epic, was certainly in Milton's mind as early as 1640, as the entries in the Trinity College Manuscript indicate, see my volume 2:18. There are three entries involving Samson in the Manuscript, in order, 'Samson marriing or [inserted above] in Ramath Lechi Jud. 15' followed immediately by 'Dagonalia. Jud. 16' and with 'Samson pursophorus/ or Hybristes, or/' in two lines to the left ending to read on with 'Dagonalia.' In that passage in *The Reason of Church Government* (1641/1642) in which Milton set forth the literary plans he was abandoning at the moment in order to turn his full talents to the impending revolution, he stated that it had been his intention to write systematically a national English literature, starting with a diffuse epic and with a brief one; and then to set beside these a tragedy in order to discover which heroic form was 'more doctrinal and exemplary to a nation.' We do not know how much of any one of these three projected poems he had begun by 1641; but in our retrospect, this announcement of 1641 ultimately turns into the three later pieces, *Paradise Lost*, the 'diffuse' epic; *Paradise Regained*, the brief epic; and *Samson Agonistes*, one of 'those Dramatick constitutions, wherein *Sophocles* and *Euripides* raigne . . .' That the subject of Samson was then on his mind for heroic treatment is, I think, attested by the frequent reference to Samson found in his prose works, English and Latin, in the decade following his published account of his literary program, 1641-1651. Thus, I prefer to think of all three of the long poems as having been projected, worked at, and finally completed over about the same period of time and largely under the same conditions. They were published as Milton was able to publish them. By the accident of the survival of the contract with the printer, we know much about the conditions of publication of *Paradise Lost*, but, lacking such accidental information, we know almost nothing about the conditions surrounding the publication of the other two works.

II.

THE PUBLICATION OF THE 1671 TEXTS

MILTON'S RELATIONS with booksellers and printers between 1650 and 1671 when *Paradise Regained* appeared are relatively easy to record; but his changes from one printer or bookseller to another are rarely explicable. Matthew Simmons printed *The Doctrine and Discipline of Divorce* in 1643 and continued to print for Milton up to and including the two editions of *Eikonoklastes* in 1649. Then for the third issue of this work in 1650, Milton used Thomas Newcomb, a printer whom he then continued to use for ten years thereafter, except for the quasi official *Pro Populo Defensio Anglicano*, 1651, printed by William Dugard and paid for by Parliament. The *Defensio Secunda*, 1654; *Pro Se Defensio*, 1655; *Considerations to Remove Hirelings*, 1659; and *The Readie and Easie Way*, 1660; were all printed and acknowledged by Newcomb. Then, for *Paradise Lost*, 1667, Milton turned again to the Simmons print shop, and for the *Grammar* of 1669, he used Samuel Simmons, one of the two different title pages of this work stating that it was printed by S. Simmons, and the other stating that 'S. S.' printed it, and that it was to be sold by 'John Starkey.' But for the *History of Britain*, Milton turned to a bookseller, James Allestry, as bookseller-publisher, and the 1670 edition was printed by 'J. M.' for him. Allestry died on 3 November 1670, according to the entry in Richard Smyth's *Obituary*, see *Camden Society*, volume 44 (1849), page 89. The second title page of the *History of Britain*, dated 1671, states that the book was printed by 'J. M. for Spencer Hickman.' In this same year, 1671, *Paradise Regained—Samson Agonistes* appeared, printed by 'J. M. for John Starkey.' The *Artis Logicae* of 1672 was published by the bookseller Spencer Hickman, and the title page of the following year, 1673, states that it was published by S. H.[ickman] for R. Boulter. Milton published the second edition of his *Poems* in that same year, 1673, printed by [W. R.] for Thomas Dring. But in the following year, 1674, the *Epistolarum Familiarium* were published by Brabazon Aylmer, about the same time that Samuel Simmons was issuing the second edition of *Paradise Lost*. Milton's direct connections with printers and bookseller-publishers ceased, of course, at his death; but the literary properties which he left behind him were then beginning to acquire financial values. In 1676, someone unknown published the *Literae Pseudo-Senatus Anglicani*; 'J. M.' reprinted the *History of Britain* and John Martin published it in 1677, and in 1678 Mark Pardoe attached his name to it on the title page as publisher. Aylmer published the *History of Moscovia* in 1682, printed by M. Flesher; and in the same year, without name of translator, printer, or publisher, appeared an English translation of the *Literae* under the title *Republican Letters*.

The printer, 'J. M.' involved in the printing of the *History of Britain*, 1670, and *Paradise Regained—Samson Agonistes*, 1671, was almost certainly John Macocke, who operated one of the largest printing houses in London at that time, as the survey of 1668 showed. He appears in the *Registers* from 1645 to 1692, and was associated in the printing of news sheets with the printer, Thomas Newcomb, whom Milton used so much between 1650 and 1660. Jacob Tonson the elder, in the letter printed by Miss Darbishire in her edition of *The Manuscript of Paradise Lost, Book I*, said that he thought 'Mr. Martyn printed his [i.e., Milton's] History of England & y^{t} came out before ye P. Regaind, & Starky printed that . . .' But Martin and Starkey were bookseller-publishers, not printers. The 'J. M.' of both *Paradise Regained—Samson Agonistes*, 1671, and the *History of Britain*, 1670-1671, is a printer, and undoubtedly was John Macocke.

No records whatever survive of the publication arrangements for *Paradise Regained*, 1671; but from the title pages of the first and second editions, 1671 and 1680, respectively, it is pos-

sible to reconstruct some features of those arrangements. Milton may have sold the two poems *Paradise Regained* and *Samson Agonistes* outright, or he may have had an arrangement whereby he received payments contingent upon the sales of the book, as was the case for *Paradise Lost*, 1667, 1668, and 1669. It is extremely unlikely that Milton paid for the publication of the poems, although such an arrangement is a possibility. The exact arrangements are unknown; but there are some facts that point towards certain probabilities rather than others.

From the entry in the Stationers' *Registers* of September 10, 1670, we learn that John Starkey owned the right of copy; the book was offered for sale by him in the *Term Catalogue* for Michaelmas Term, November 22, 1670. The title page for the book states that it was printed by 'J. M.' already identified as John Macocke, 'for *John Starkey* at the *Mitre* in *Fleetſtreet*, near *Temple-Bar*.' The title page for *Samson Agonistes* carries exactly the same statement. The second edition, 1680, carries the statement 'Printed for *John Starkey* . . .' at the same address. Starkey's ownership of the poems makes it seem unlikely that Milton paid for publishing them, as in that case it is more likely that he would have dealt direct with a printer, rather than publishing through a bookseller. But the matter is uncertain.

By about 1669, Starkey was publishing a number of Milton's works, or at least offering them for sale, although almost nothing has ever been published about Starkey's connections with Milton. Starkey was a bookseller-publisher, and seems to have been the person with whom Milton made direct arrangements for the publication and sale of *Paradise Regained*, 1671. Starkey had attained considerable importance in the book trade by that time. He had been apprenticed to John Saywell in 1646, made free of the Stationers Company in 1655, and liveried in 1664, see *Term Catalogues*, volume 1:vii-x. Books bearing his name as bookseller-publisher and entries in Stationers' *Registers* and the *Term Catalogues* are found dated from 1655, the year he was made free of the Company, until sometime in the Easter Term of 1689. His greatest period of publishing activity had already begun when Milton put *Paradise Regained* into his hands, for most books known to have been published by Starkey are dated from 1670 to and including 1682. Several printed lists or catalogues of books published or offered for sale by Starkey are known to me as they occur bound in copies of existing books. Thus, in *A New Relation of Rome*, printed by T. Mabb for John Starkey, in small octavo, with title page dated 1664, is a list of books offered for sale by Starkey printed on the last three pages of the A signature. At the end of Benjamin Priolo, *History of France under the Ministry of Cardinal Mazarine* . . . Done into English by Christopher Wase, printed for John Starkey, London, 1671, octavo, occur eight pages of a catalogue of books offered for sale by Starkey. This list seems to be dated on its final page by the statement 'In the Preſs 29th. *May*, 1670.' under which are listed Suetonius, *Hiſtory of the twelve Cæſars*, . . . newly Tranſlated into Engliſh, by *T. B*, Eſq; and a final offering, 'The Annals of *Love*, compoſed of many true and pleaſant Hiſtories, both Ancient and Modern, Written in *French*, and faithfully Engliſhed.' This same catalogue of Starkey's books occurs at the end of the University of Michigan *Paradise Regained*, 1671, copy 50. This catalogue can be recognized by its regular octavo size, and by the signature letter 'R' on its first leaf, and the signature lettering 'A2' on its second leaf. It is interesting to note that the catalogue contains notices of three works by Milton, the *Tetrachordon*, priced at one shilling sixpence, offered on the fourth page of the list, and probably consisting of sheets surviving from 1645, like Rothwell's offering of the *Apology* sometime in the 1650's with a new title page but not reprinted; '*Paradice regain'd*, (*sic*) a Poem in four books, to which is added *Samſon Agoniſtes*. The Author, *John Milton*, price bound 2*s*. 6*d*.' offered on the sixth page; and '*Accidence Commenc'd Grammer*, and ſupply'd with ſufficient Rules; or a new and eaſie Method for the learning the *Latine Tongue*. The Author *John Milton*, price bound 8*d*.' offered on the seventh page. Again in Paul Rycaut,

History of the Turkish Empire . . . to the Year 1677, printed for John Starkey, London, 1680, in small folio, occur three pages of Starkey's catalogue at the end of the book, containing seventy-three titles, including the same three Milton titles as in the 1671 catalogue.

Starkey's relative prosperity and importance at this time, 1680, as a bookseller-publisher is clearly indicated by the number and variety of the books offered in this large list. But disaster was soon to strike him down, and the next of his book lists known to me occurs years later, in Gilbert Burnet, *A Pastoral Letter*, printed for John Starkey and Richard Chiswell, London, 1689, in quarto. At the end of the *Letter* are three pages of book titles offered for sale by Chiswell, at the beginning of which occurs the pathetically small list of offerings by Starkey, a total of three books, one of which was the book for whose publication, next to *Paradise Regained*, he is best known as a publisher. It is striking that, just as Simmons, the original owner of the copyright of *Paradise Lost* was probably ruined by his publication of another book, Caryl on *Job*, so Starkey, the original owner of the copyright of *Paradise Regained*, was ruined, for different reasons, by his publication of a book in no way connected with Milton. This was the book by Nathaniel Bacon entitled *An Historical and Political Discourse of the Laws and Government of England*, 1689, and offered for sale in the 1689 *Letter* list at twelve shillings in folio, bound. Following the listed description of the book is this statement: '*For Printing this Book* John Starkey *was Outlaw'd, in the year* 1682, *which is now by him New Publiſhed.*' The full history of this book is obscure and confused, with most accounts of it only adding to the confusion. The first part had been licensed in *Stationers' Registers*, 1640-1708, volume 1:253, on 17 November 1646, and was apparently first published in 1647 by 'Mathew (*sic*) Walbancke,' with the title *An Historical Discourse of the Uniformity of the Government of England.* The book with title page dated 1647 is a quarto, and has no author's name on the title page; but the dedication addressed to Edward, Earl of Manchester, is signed 'Nath. Bacon.' The second part was duly licensed in *Stationers' Registers*, 1640-1708, volume 1:346, 2 July 1650. Both parts in printed form are known to me only as bound together, and both published by Walbancke, with the title page of the first part dated 1647, and the title page of the second part dated 1651. The second part is known to me in two different printings, both puzzling. One has a title page containing the statement that it was 'Printed by *Tho:Roycroft*, for *Matthew Walbanck*, and *Henry Twyford*,' and the other with a title page with the statement that it was 'Printed for *Matthew Walbanck*, and *Henry Twyford*,' with no printer mentioned. The two title pages and their respective texts are certainly separate printings. The British Museum *Catalogue of Printed Books* states that the title page without Roycroft's name as printer and its following entire text was printed secretly in 1672 and issued with the dates of the original editions. But I know of only one printing of the first part, and there seems to be no way of determining which of the two existing printings of the second part was printed first. The two copies at Illinois have identical title pages and texts of Part I; but one copy has the Roycroft title page and the other the Walbancke title page for Part II, and the texts are obviously different printings. The 1689 edition throws some light on the situation, but not much. In this edition, there is a title page dated 1689 preceding another dated 1682. Both title pages state that the book was printed for John Starkey. Preceding the 1689 title page, or at the very beginning of the book, is an Advertisement dated '*January the* 10*th.*/168$\frac{8}{9}$.' and signed by John Starkey. In this Advertisement, Starkey recounts the history of the book. He says that when it was published 'shortly after the death of King Charles the First,' it was 'coldly received.' Then, after the Restoration, it was 'much enquired after,' and 'sold at a great rate.' The demand for the book 'occasion'd the private Reprinting of it in the year 1672,' but the government 'Prosecuted both the Publisher and the Book so violently, that many hundreds of the Books were seized and burnt.' It might be argued, as the British Museum *Catalogue* apparently argues, that because Roycroft's name appears as printer on only one of the two slightly different

1651 title pages, the 'secret reprinting' of 1672 is actually extant today in the form of the 1651 title page that does not contain Roycroft's name. But there is no more reason for Roycroft's name to have been omitted than for Walbancke's or Twyford's name to have been so omitted. That is, why should the name of a publisher or the names of publishers have been retained on a secret reprinting any more than the name of a printer? Thus, the sole basis remaining today for discriminating between the two extant 1651 title pages and printings seems to be Starkey's statement in the Advertisement. There is apparently no way of telling from the actual books themselves, as they survive, which was printed in 1651 and which was printed in 1672, if either of the two surviving texts was actually reprinted in the latter year.

Starkey states that again the book was much sought after, and the 'great want' of it occasioned its reprinting 'in the year 1682, when the Press was at liberty by reason of the ceasing of the Act for Printing.' It was then that 'the Publisher was Indicted for the Reprinting of it.' The book, printed in folio, certainly appeared, published by Starkey, in 1682. According to the account of it dated June 8, 1682, in *Calendar of State Papers, Domestic*, the book was printed by Freeman Collins; and in the *Calendar* for 1682 and 1683, *passim*, there are various accounts of Starkey's case. Starkey himself states in the 'Advertisement' of 1689 that when the case came to trial under 'the then Lord Chief Justice Jefferys,' he, Starkey, was 'beyond the Seas,' and could not appear in person. Starkey tried to have his attorney appear for him; but because he was not there in person, Jeffreys outlawed him 'for a Misdemeanor, and so remain'd till this wonderful Revolution' That is, Starkey states that he was 'outlawed' because he was out of the country, not, as has been stated elsewhere though not by Starkey, that he was out of the country because he had been outlawed. Then, after the Revolution of 1688-1689, Starkey returned to the publishing business; but he apparently died soon after setting up again, as his name disappears forever from the Stationers' *Registers* and the *Term Catalogues* after the Easter Term of 1689. The 1689 edition of the *Discourse* as known today always contains the title page dated 1689 and another dated 1682, both occurring in the same bound volume, together with the 'Advertisement' by Starkey relating the circumstances surrounding the delayed, or second offering of his edition of the book to the public. This account contains about all we know, in addition to mentions in the *Calendar of State Papers, Domestic*, of what happened to the book and to Starkey for publishing it. Apparently the sheets were not destroyed at the time Starkey was 'outlaw'd' as there is no indication that they were actually reprinted in 1689.

If we can trust the statement made in Starkey's catalogue of books offered for sale in which he states that it was printed '29th. *May*, 1670.' we then have our earliest printed mention of *Paradise Regained*, indeed, probably the earliest mention of it in any form as a finished work. But Starkey's catalogue in which the mention occurs contains titles of books that were offered for sale with title pages dated as late as 1672, and the catalogue at best can perhaps be accepted only as a list of books already in print and possibly of books accepted for publication. *Paradise Regained* may be one of the latter, or the date, 1670, might be wrong, intended to read 1671, or something else. If we accept it, this dated notice then becomes the first of several notices that indicate a relatively long delay between the time the book was first mentioned and the time of its actual appearance. That is, Starkey's first mention of it is apparently in a catalogue of books being actually offered for sale, with the catalogue containing an internal date of May 29, 1670. The license leaf in the book itself is dated ***July* 2. 1670.** The entry in *Stationers' Registers*, 1640-1708, volume 2:415 is dated 'Septemb. 10 1670' and reads as follows:

> Entred . . . under the hands of Master Tho: Tomkyns and Master Warden Roper a copie or booke intituled *Paradise regayn'd;* A Poem in 4 Bookes. The Author, John Milton. To wch is added *Samson Agonistes*, A drammadic (*sic*) Poem, by the same Author. . . . . vj^{d}

The name of John Starkey occurs in the margin, as is customary in such circumstances, as the name to whom the right of copy was accorded. The next notice of the book occurs in the *Term Catalogues*, 1668-1682, volume 1:56, under 'Poetry and Plays' in Michaelmas Term, dated as of November 22, 1670, and reads as follows: '*PARADISE* Regain'd. A Poem, in Four Books; to which is added, *Samson Agonistes*, a Dramatick Poem. The Author, **Jo. Milton.** In Octavo. Price, bound, 4s. Printed for **John Starkey** at the Mitre in *Fleet street.*' Nothing that is known about the printed book will adequately account for the seeming delay. No known copy contains a title page bearing any other date than 1671, and as every sound copy contains two title pages, one for the book and *Paradise Regained*, and another for *Samson Agonistes*, every extant sound copy ever examined has contained the date 1671 twice. But all notices of the book's publication are dated 1670. Perhaps the explanation of this apparent discrepancy is that there was more delay in the book's publication than had been anticipated, and that its actual appearance in finished form was so late in the year 1670, new style, that the common practice was adopted of dating it the following year. At any rate, I have never seen either a copy bearing any other date than 1671 or any mention by others of such a copy. Apparently, we can only accept its actual date of appearance as a little before or during the Christmas season of 1670 at the earliest.

III.

THE PAPER AND ITS WATERMARKS

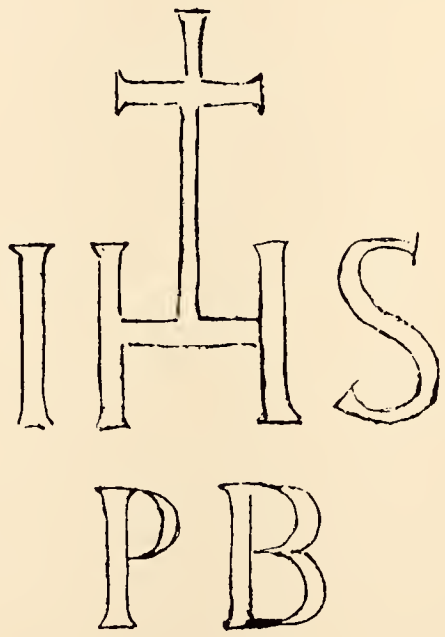
THE PAPER ON WHICH *Paradise Regained*, 1671, was printed was in sheets that were a little larger than the sheets of *Paradise Lost*, 1674, as described in my volume 3, but the difference in size was due entirely to the fact that the two stocks were from different mills. That is, the *Paradise Lost*, 1674, paper stock was cap or crown cap size, measuring about fourteen inches by a little more than seventeen and one half inches, the sheets printed first on one side and then the other, and then each sheet folded and then trimmed to bind. The *Paradise Regained*, 1671, paper stock was the same general size, but coming from a different continental (?) mill, was of a different quality, much thicker, and of slightly larger dimensions. Of course it is impossible to obtain the exact size of the original sheets from trimmed and bound copies of books; for there was no exact standardization of frames in paper mills of that period, and stocks of paper in crown or cap size differed slightly in exact, over-all dimensions, although these over-all dimensional differences would probably all fall within an over-all variation of a half inch or less, before folding and trimming. In the books themselves as originally trimmed and bound, these slight differences in sheet dimensions would tend to be maintained. Thus the tallest copies examined of *Paradise Lost*, 1674, are a little shorter vertically and a little narrower horizontally than the tallest copies of *Paradise Regained*, 1671, at hand. The crown cap or cap sheets of *Paradise Regained*, 1671, seem to have been a little more than fourteen and five sixteenths inches by a little more than eighteen and one half inches before folding and trimming.

Paradise Regained, 1671, was printed on sheets of cap or crown cap paper of the dimensions noted above. This stock was almost certainly a continental stock, and is a much heavier paper than the paper used three years later by Simmons for *Paradise Lost*, 1674. For years, I have been reading booksellers' accounts of copies of *Paradise Regained*, 1671, and have seen descriptions many times of this book which are misleading and untrue. The particular copy offered for sale in too many instances has been described as on extra heavy paper. I have examined perhaps seventy or eighty copies of *Paradise Regained*, 1671, and have about twenty-five at hand; but I have never seen a copy of *Paradise Regained*, 1671, that should properly be described as being on extra-heavy paper. Several copies that have passed through my hands in one way or another at first glance seem to fit this description. Closer examination, however, discloses that the condition which the booksellers are apparently trying to describe is the very noticeable difference in the appearance and feeling of the paper before and after it has been washed. An unwashed copy, or one that has been very lightly washed and that washing having taken place a long time ago, seems to be thicker as a bound book, and the paper feels much rougher than a washed copy. Copies 10 and 11 are excellent illustrations of this difference, and both are moreover loosely bound, copy 10 being practically unbound and with the signatures intact but completely separated, and copy 11 having the back strip all but gone, and the back cords broken. Both copies are, however, in excellent states of preservation, especially so far as the paper is concerned, and the dimensions of the paper are probably as near to the original dimensions of the flat sheets as in any I have ever seen. Copy 2 on the other hand, tightly bound in a gold stamped puce morocco by Rivière, has been washed and probably ironed; but its paper, though much smoother than the paper in copies 10 and 11, is certainly the same thickness. Casual examination of these three copies would instantly result in a description of copy 2 as a copy on thinner paper; but closer examination would certainly reverse that judgment. The entire edition, is so far as I can re-

construct it from the sixty or seventy copies that I have minutely examined at first hand, was certainly printed on the same paper stock throughout, and in all copies examined the sheets throughout contained the same watermarks.

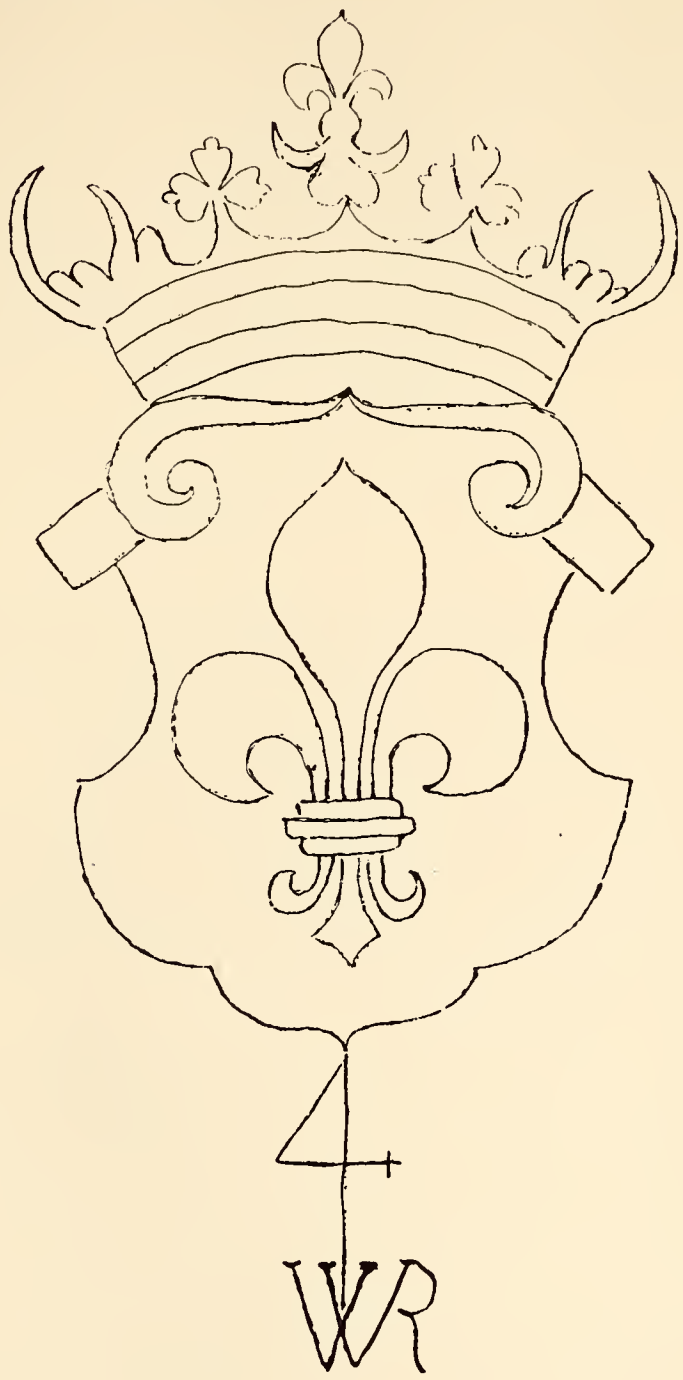
Twenty-four copies of *Paradise Regained*, 1671, were examined directly and constantly for watermarks, the twenty-three copies belonging to the University of Illinois Library, and the copy, number 30, kindly supplied by Professor Allan Gilbert. There are three different forms of watermarks found in the copies examined, all three forms being slight variations of the same basic design, and the paper all came certainly from the same continental (?) paper mill. The watermark is a double one. That is, when any unfolded sheet is placed with the lettering in the watermark upright and legible, the watermark appears with one of its two parts in the left-hand half of the sheet and the other part in the right-hand half of the sheet. The letters in the watermark are parallel to the lines of type and, like the lines of type, at right angles to the chain lines in the paper. All three slightly different watermarks found in the copies examined, and only these three were found in the twenty-four copies at hand, are slight variants of the same mark, the Strasburg Lily double watermark, see Churchill number 401, the other half of the mark consisting of the sacred sigla **I H S** with a cross rising from the middle of the **H** see Churchill number 428. Actually, in *Paradise Regained*, 1671, these three variants at first glance look very much alike, but closer examination and measurement reveal differences that then become more easily recognizable to the scanner for watermarks.

The most frequent in occurrence of the three marks has herein been labelled A, and in the twenty-four copies at hand, it occurred in about two hundred out of a total of three hundred sixty sheets examined. The A variant has the sigla **I H S** with the crossarm of the cross rising from the **H** measuring five eighths of an inch, the letters **P B** under the **H** the over-all vertical measurement of the entire watermark being two and one half inches, and the over-all horizontal measurement one and three quarters inches. It looks and measures almost exactly like Churchill number 423, reproduced here:



This portion of the watermark is always in the left-hand half of the unfolded sheet when the letters are upright and legible.

The other part of this double watermark appears in the right-hand half of the unfolded sheet when properly oriented. It is the Strasburg Lily within a large crowned shield, much like Churchill number 401, reproduced below.



In the A variant, this part with the Lily measures about five and three quarters inches in over-all vertical measure, and its widest horizontal dimension, across the horns at the top, is about two and one half inches. The whole upper portion is more elaborate and much less uncertain than Churchill's tracing. The most noticeable characteristic of this part of the watermark is that the two top horns, the widest part of the mark, do not meet the chain lines of the paper on either side.

The second most frequently encountered variant, arbitrarily labelled B, and found in about seventy of the three hundred sixty sheets examined, is very much like the A variant, except for dimensions. The sigla **I H S** with the cross rising from the **H** are slightly larger than in A, have no other initials under them, and are of about the same size as Churchill number 428, reproduced below.

The crossarm of the cross in the B variant measures about thirteen sixteenths of an inch in width, and the entire watermark is about two and one eighth inches wide by one and seven eighths inches high. The B variant, like the A, always has the sigla part of the double watermark in the left-hand half of the unfolded sheet when properly placed.

The other part of the B variant, occurring in the right-hand half of the unfolded sheet, is the Lily, very much like the Lily of the A variant, but measuring about six inches in height by about three inches in extreme width. Each outer horn of the top element meets and is wired to a chain line. The most notable characteristic of this mark is in the Lily portion, and consists of a dent in the lower left-hand curve of the shield, doubtless resulting from an accidental bend in the wire of which the device was made.

The third variant of the double watermark, arbitrarily labelled C, was encountered about sixty-five times in the three hundred sixty sheets examined, and is very much like the B variant, the same sized sigla occurring in the left-hand half of the unfolded sheet, and the Lily element in the right-hand half. Both these elements are approximately the same size as the corresponding parts of the B variant. But there is no dent in the lower curve of the shield of the Lily part, and the left-hand horn at the top misses meeting the nearest chain line by about one eighth of an inch. The sigla of the C variant are very much like those of the B variant but not identical.

The chief benefit derived from study of the watermarks in the paper used in *Paradise Regained*, 1671, lies in the use of the watermark to distinguish between sound and synthetic copies. That is, the watermarks and the watermarks alone can determine whether or not the leaves of any given copy actually belonged originally in that copy, as there are no cancels in any of the copies examined. In one or two copies examined, the license leaf present was certainly taken from another copy and not originally an integral part of the copy in which it occurred, but its stray presence could only be detected from study of the watermark. Thus, in copy 18, the license leaf contains part of the Lily device, but the title leaf contains part of the sigla, hence, though the copy is tightly bound and in excellent condition, it is certain that these two leaves are not conjugate, and that one or both are from another 1671 copy or copies. In copy 3, the watermark in the license leaf is part of a totally different watermark than occurs elsewhere in any of the

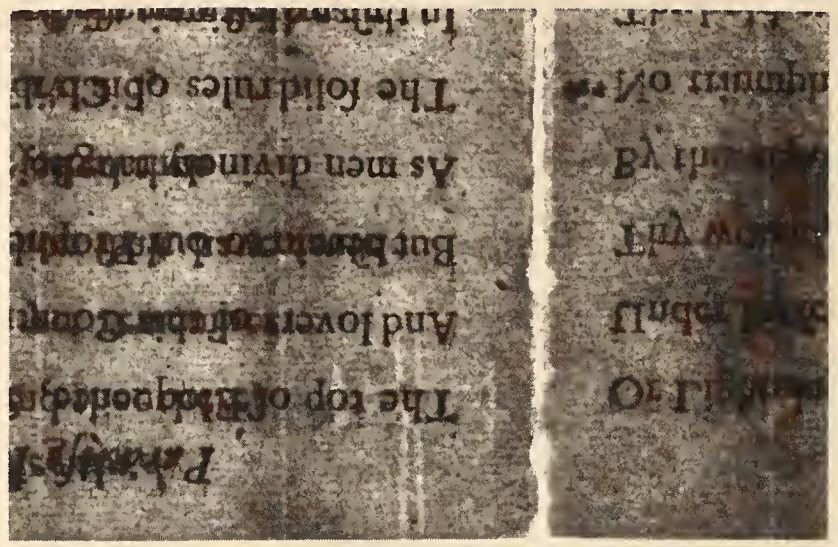
1671 copies examined, and closer examination, aroused by this difference in the watermark, clearly revealed that the type is different, and that the entire leaf is a forgery of the eighteenth or early nineteenth century.

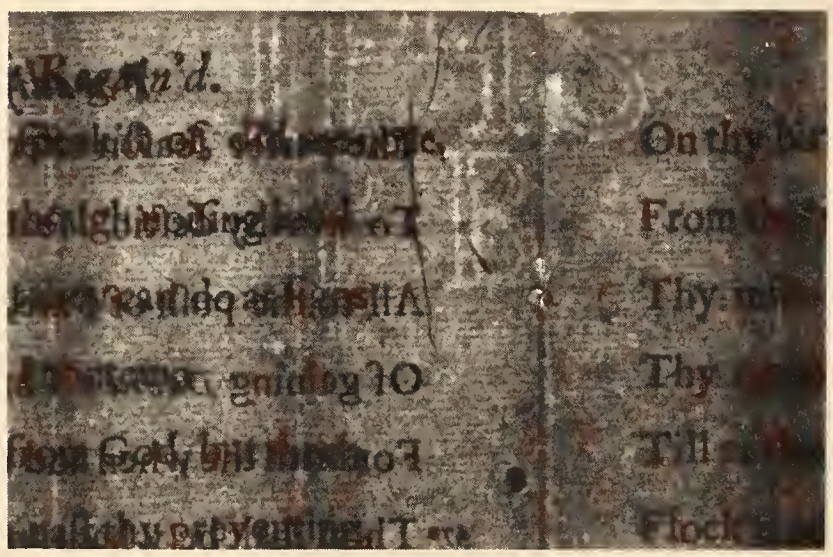
The watermarks all occur at the inner top edges of the leaves in the folded and bound signatures, and, as the pictures of them show, they are usually cut up into four parts in as many different leaves by the folding and trimming of the signatures as the sheets were bound. Thus, careful attention must be paid by the scanner for watermarks in any given copy of the bound book to all basic elements of the marks in order to recognize from the fragment or fragments observed the identity of the entire watermark. No copy examined contained printed paper with a watermark other than those herein described, although several copies examined, such as copy 11, contained old end papers that are probably contemporary with the original binding, but with a watermark different from those of the printed sheets.

THE WATERMARKS FOUND IN THE COPIES EXAMINED

The reproductions of the 1671 watermarks that begin on the next page are arranged as the marks lie in the sheets of paper. That is, the A watermark is shown in its two parts on the open spread of two facing pages, with one part of the double mark on a left-hand page, and the other part of the same double watermark on a right-hand page, each part thus lying in the same relative position in which it actually occurs in the sheet.

THE A WATERMARK





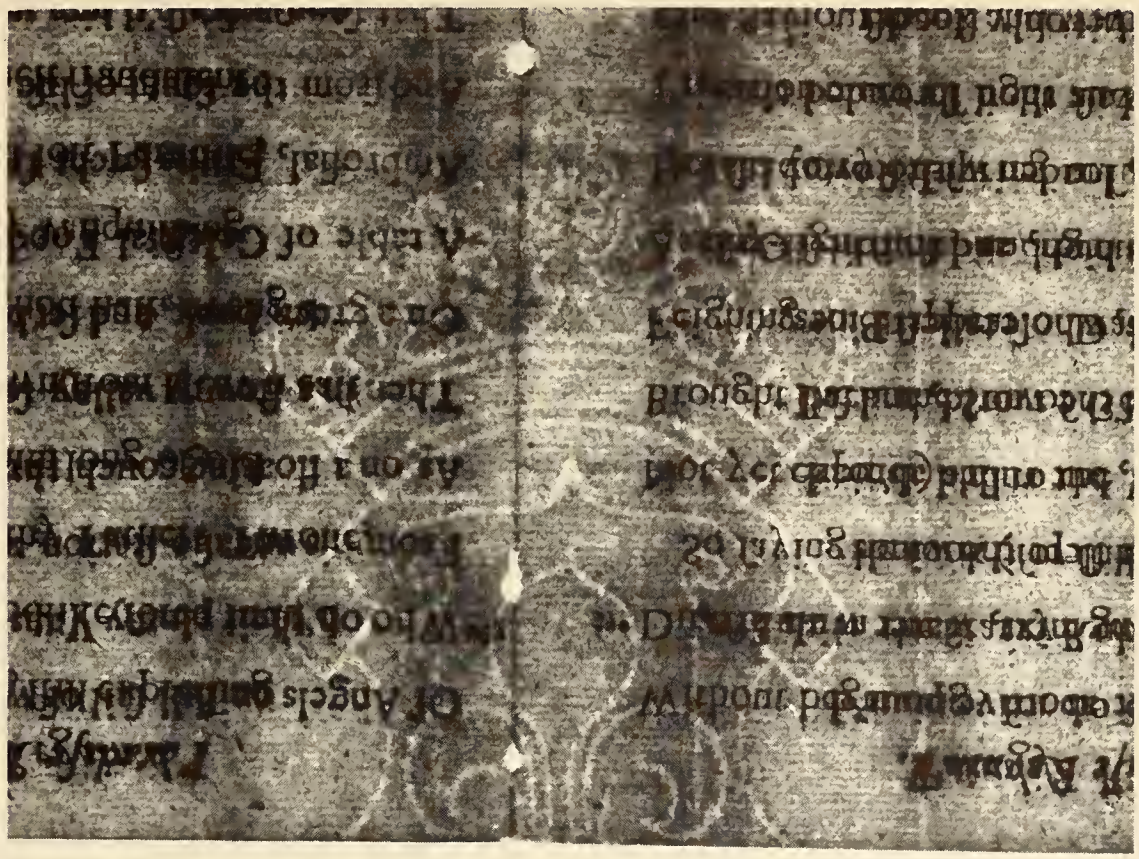
THE A-1 OR LEFT-HAND PART OF THE A WATERMARK

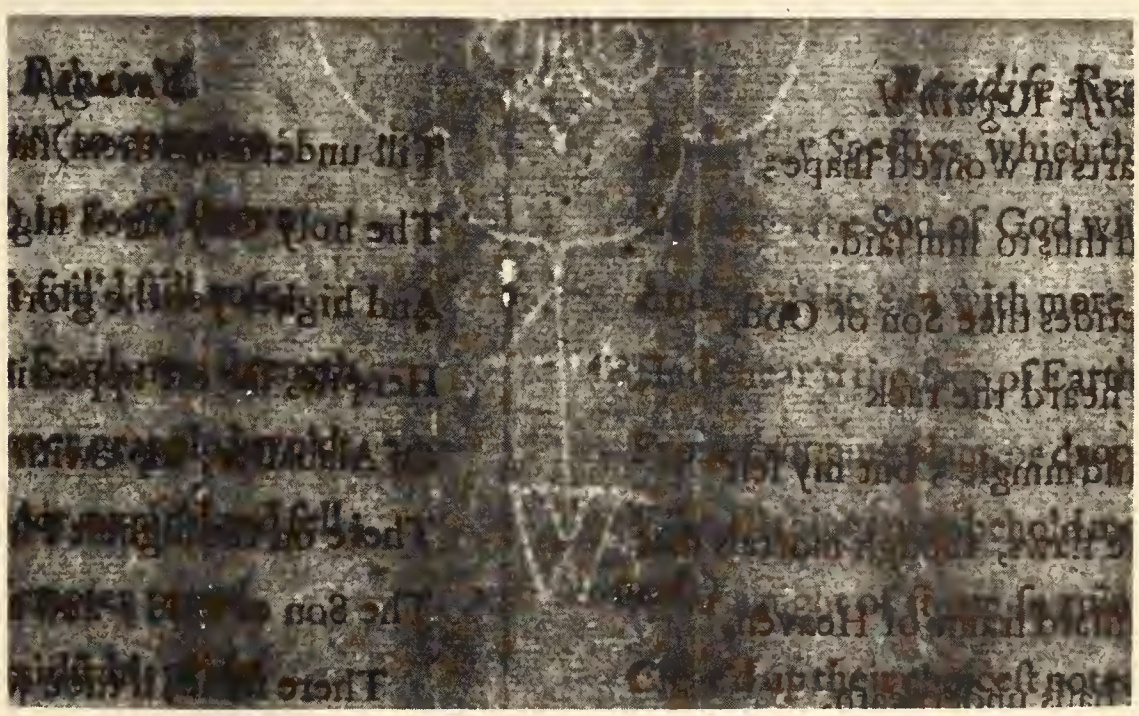
The A-1 part of the A watermark always occurs in the left-hand half of the unfolded sheet when the mark is properly oriented with the letters upright and legible. This part of the double A watermark consists of the sigla **IHS** with a cross rising from the middle of the crossbar of the **H** and the slightly shorter letters **PB** occurring under the **H** of the sigla. The entire device measures about two and one half inches high by one and three quarters inches wide. The crossarm of the cross measures about five eighths of an inch. The most easily recognizable characteristics of this portion of the A watermark are the letters **PB** under the sigla, and the width of the crossarm of the cross. The letters of the sigla themselves are rather difficult to identify without reference to the two characteristics of the mark just mentioned. In tightly bound copies, the lower curve of the **S** may be the only discernible part of the mark in the particular leaf being examined, and other parts of the sheet must be used for identification of the watermark.

In the above photograph, the over-all vertical measure of the mark is probably about one eighth of an inch too short because of the uncertainty of the trimming after folding the sheet.

The photograph of the watermark is from Signature **H** of copy 10.

THE A WATERMARK





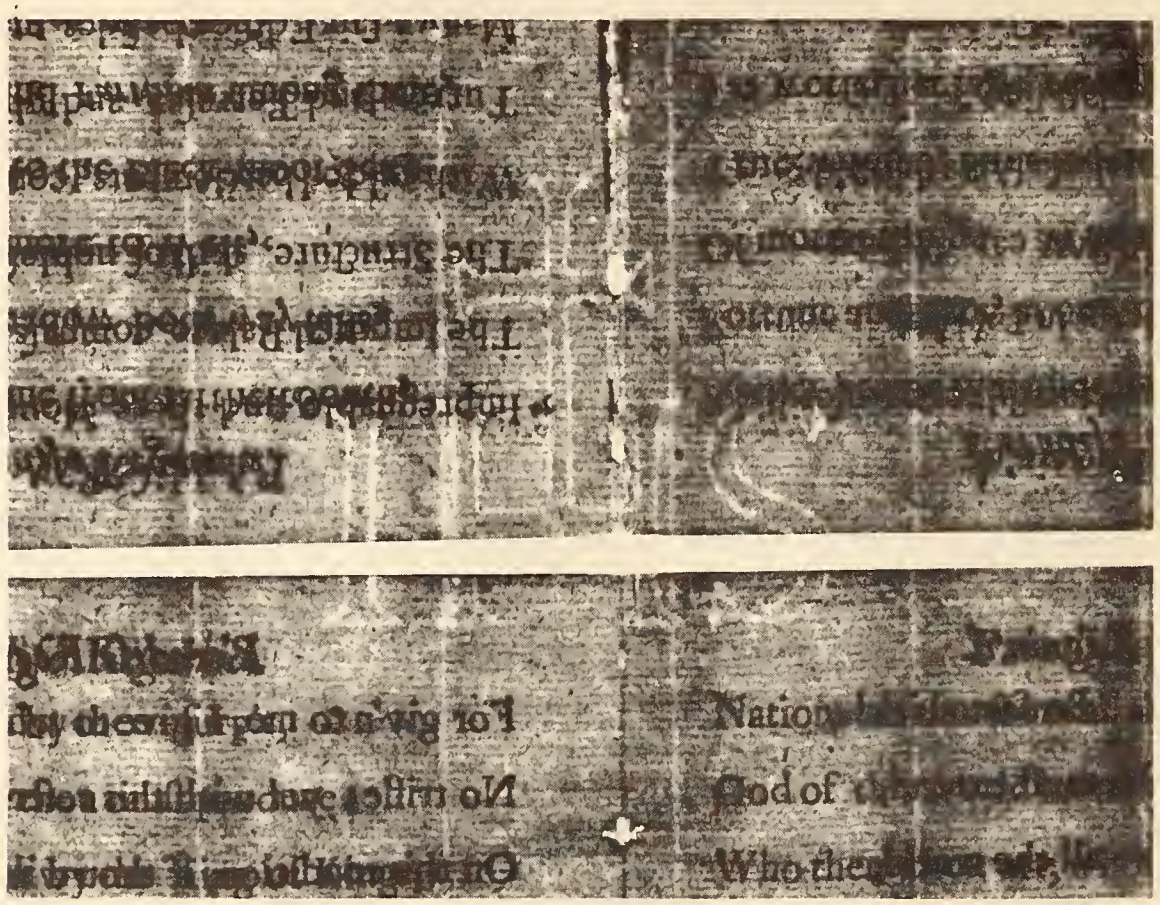
THE A-2 OR RIGHT-HAND PART OF THE A WATERMARK

The A-2 part of the A watermark always occurs in the right-hand half of the unfolded sheet when the mark is properly oriented with the letters upright and legible. This part of the double A watermark consists of a large crested shield containing the Strasburg Lily, see Churchill numbers 401-428. The figure 4 dangles from the lowest point of the shield, with the monogram **WR** dangling from the figure 4 and usually being clearly discernible. The entire device measures about five and three quarters inches in over-all height, and at its widest part, i.e., across the horns of the crown at the top, its over-all measure is about two and three eighths inches, as in the mark reproduced above, or about two and one half inches in other occurrences of the same mark. The most notable characteristic of this mark is the fact that neither of the two horns of the crown at the top of the mark meet the chain lines at either side of the mark, each horn being about a quarter of an inch from the nearest chain line.

In the above photograph, the over-all vertical measure of the mark is probably about one eighth of an inch too short because of the uncertainty of the trimming after folding the sheet.

The photograph of the watermark is from Signature **H** of copy 10.

THE B WATERMARK



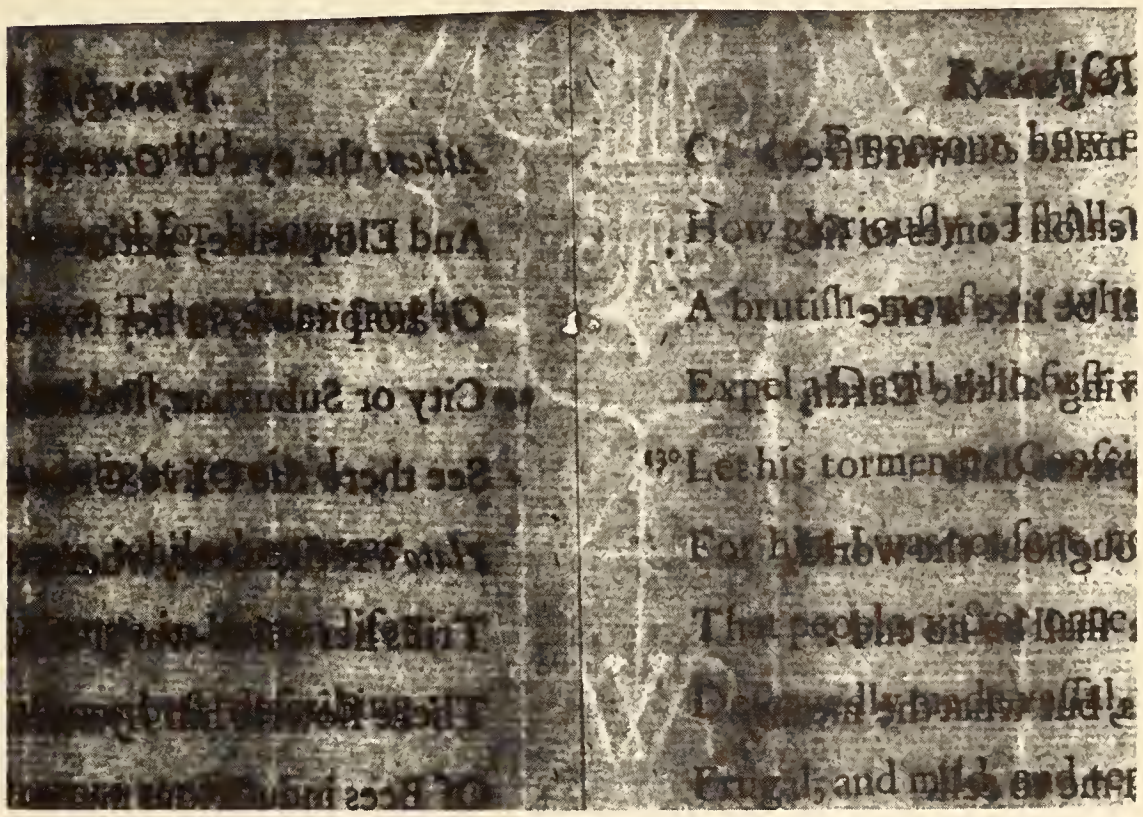
THE B-1 OR LEFT-HAND PART OF THE B WATERMARK

The B-1 part of the B watermark always occurs in the left-hand half of the unfolded sheet when the mark is properly oriented with the letters in it upright and legible. This part of the double watermark, like the corresponding part of the A watermark, consists of the sigla **IHS** with a cross rising from the middle of the crossbar of the **H** and, unlike the A watermark, with no other letters present. The entire device measures about one and seven eighths inches high by about two and one sixteenth inches wide. The crossarm of the cross measures about thirteen sixteenths of an inch and fails to meet the chain lines of the paper on either side of it. The letters are noticeably larger than those of the corresponding part of the A watermark, and this difference offers a ready means to distinguish between the A and B watermarks, if the letters can be seen. In tightly bound copies, however, the width of the crossarm of the cross is the most accessible means of identification of the part of the B watermark in comparison with the A watermark.

In the above photograph, the over-all vertical measure of the mark is perhaps one sixteenth of an inch off because of the uncertainty arising from the trimming after folding the sheet.

The photograph of the watermark is from Signature **G** of copy 10.

THE B WATERMARK



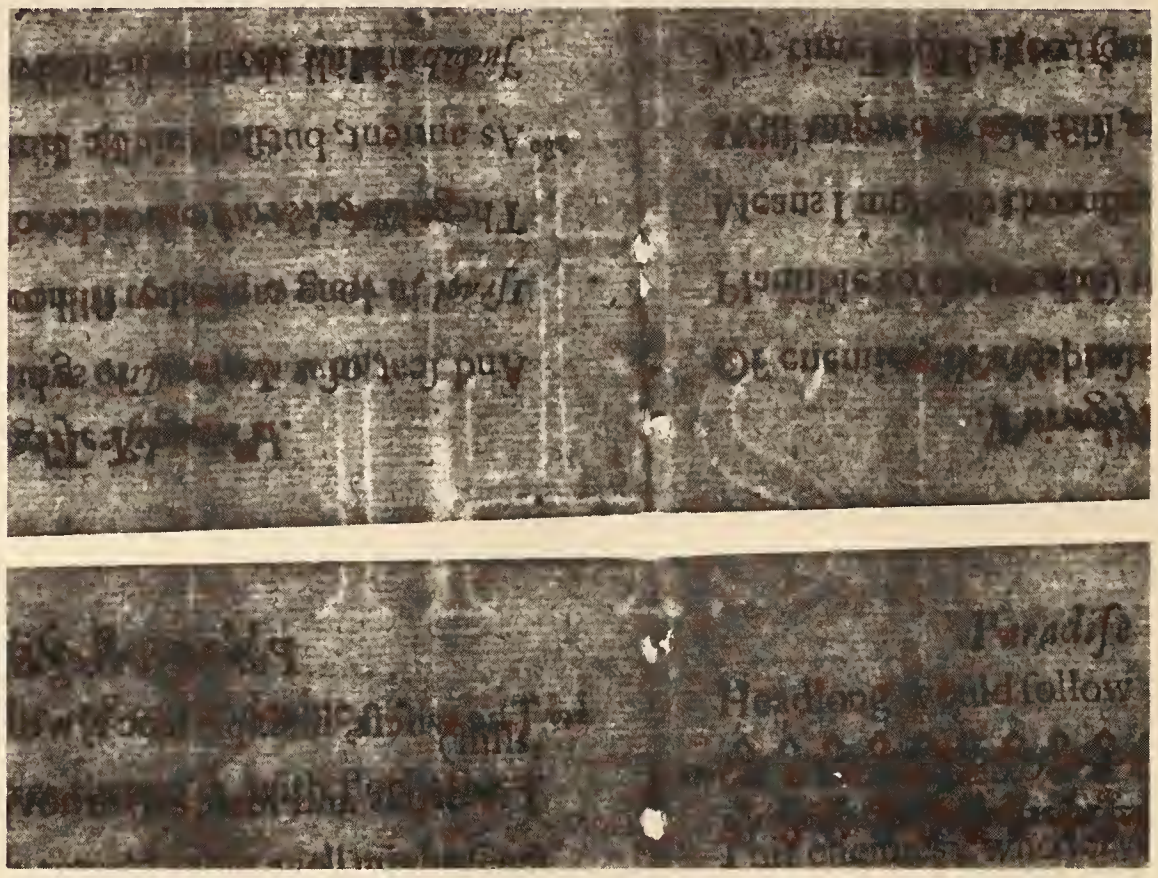
THE B-2 OR RIGHT-HAND PART OF THE B WATERMARK

The B-2 part of the B watermark always occurs in the right-hand half of the unfolded sheet when the mark is properly oriented with the letters upright and legible. This part of the double B watermark, like the corresponding part of the A watermark, consists of a large crested shield containing the Strasburg Lily and of the same general design as in the A watermark. However, the entire device of B-2 measures about six inches in over-all height, and about three inches across the horns at the top. This part of the B watermark has two notable characteristics, one or both of which can usually be seen even in the most tightly bound copies. In this part of the B watermark, the horns at the top each meet a chain line, and each is wired to the chain line it meets. The other notable, and frequently more easily observable characteristic of the mark is that there is a dent in the lower left-hand curve of the shield, evidently arising from a bend in the light wire forming the watermark.

The photograph is about as close an approximation to the appearance of the original watermark in size that can be made.

The photograph of the watermark is from Signature G in copy 23.

THE C WATERMARK



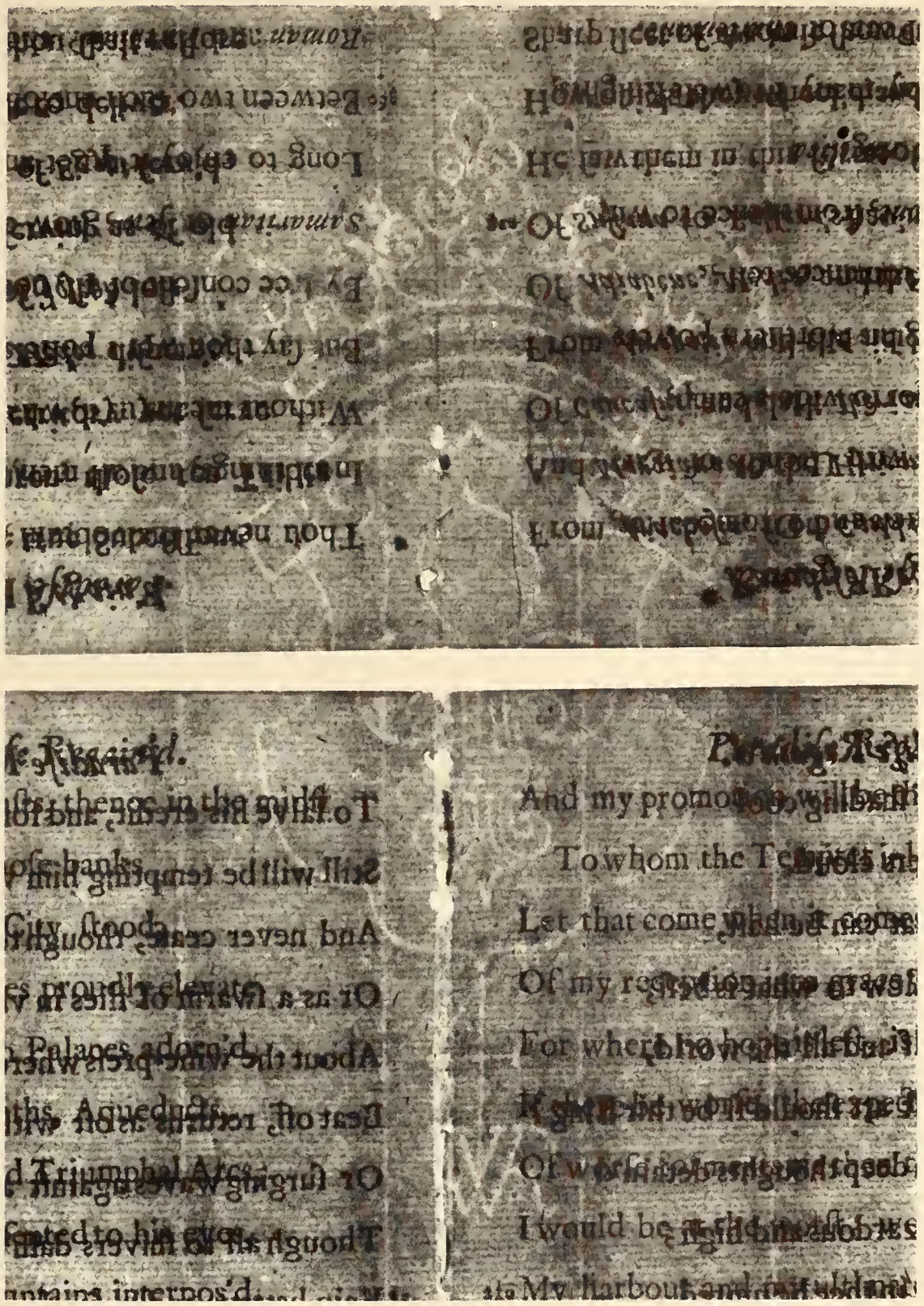
THE C-1 OR LEFT-HAND PART OF THE C WATERMARK

The C-1 part of the C watermark always occurs in the left-hand half of the unfolded sheet when the mark is properly oriented with the letters upright and legible. This part of the double C watermark, like the corresponding parts of the A and B watermarks, consists of the sigla **IHS** with a cross rising from the middle of the crossbar of the **H** and, unlike the A watermark but like the B, with no letters. All observed occurrences of the mark are almost identical with the same device in the B watermark, the entire device measuring about two inches high by about two and one sixteenth inches wide, with the crossarm of the cross measuring about seven eighths of an inch. The width of the crossarm of the cross is the readiest means of identification of this part of the C watermark.

In the above photograph, the over-all vertical measure of the mark is probably about one sixteenth of an inch too short because of the uncertainty of the trimming after folding the sheet.

The photograph of the watermark is from Signature **F** of copy 10.

THE C WATERMARK



THE C-2 OR RIGHT-HAND PART OF THE C WATERMARK

The C-2 part of the C watermark always occurs in the right-hand half of the unfolded sheet when the mark is properly oriented with the letters upright and legible. This part of the double C watermark consists of a large crested shield containing the Strasburg Lily and of the same general design as in the A and B watermarks. The dimensions of the C-2 watermark are almost identical with those of B-2, except in the over-all vertical measure or about five and three quarters inches in over-all vertical measure, and about three inches in horizontal measure across the horns at the top. However, the C-2 mark differs slightly from the B-2 mark, for the left-hand horn fails to meet the nearest chain line by about one eighth of an inch, and there is no dent in the lower left-hand curve at the bottom of the shield. This lack of the dent in the lower part of the C-2 watermark is usually the readiest means of identifying it, unless confused with the lower part of the shield in the A watermark.

In the above photograph, the over-all vertical measure of the mark is probably about one eighth of an inch too short because of the uncertainty of the trimming after folding the sheet.

The photograph of the watermark is from Signature **F** of copy 10.

IV.

THE TYPE AND PRINTING

THE TYPE WITH WHICH THE TEXTS OF *Paradise Regained* and *Samson Agonistes*, 1671, were printed was the 14 point (United States) or English, modified Garamond used so much in England at the time. This type, as it appears in these circumstances, has few peculiarities, being much like that used in *Paradise Lost*, 1667, although it is by no means identical with the type used in that earlier publication. But most of what was said of the 1667 type, see my volume 2:156, is pertinent for the 1671 type. Broken type occurs also in 1671, and in the same way in which the recurrence of broken type demonstrated that the 1667 type was being redistributed and used over and over again throughout the book, so in 1671, broken type in its recurrence demonstrates that only three or four forms of standing type existed at any one time. However, because I have found no evidence whatever that any changes in the text that would require more than closer reproduction of copy, originated from the author or his representatives, the value of the observed recurrences of broken type is, for 1671, only an observed fact and of almost no textual significance except for its contribution to our knowledge of exactly how the book was printed. The 1671 type seems to be a little less worn than that used in 1667, and seems to print a little more evenly; but this observation may be due more to the way in which the 1671 type was set than to the better physical condition of the type itself.

Paradise Regained—Samson Agonistes, 1671, was printed recto and verso on crown or crown cap sheets of paper measuring a little more than fourteen and five sixteenths inches by a little more than eighteen and one half inches, eight pages of text on each side of the sheet. Perhaps half of one side was printed in one impression, or four pages, and then the other half was printed, or perhaps Macocke's press was large enough to permit the whole eight pages to be printed in a single impression. The sheets were then folded so as to make eight leaves, or sixteen pages to a signature. The type was about the equivalent of United States 14 point type, or what in England was called English type size. Unlike either first or second edition of *Paradise Lost*, the lines of type were leaded, and the regular page of *Paradise Regained* or *Samson Agonistes*, 1671, carries only nineteen lines of type. The book was only fairly well printed, there being much poor inking, poor register, and many pages or sides of sheets offset more than seems reasonable. This offset smearing was almost uniformly brought about by the pressman lifting one end of the sheet after the impression was made, moving it a little to his left, and then dropping it again onto the still wet type. This movement can be seen again and again in copy after copy, and tends to occur on the same sides of the same sheets, a fact that may mean that most of the offsetting arose from some faulty habit of the pressman involved in printing those sheets that exhibit it. Moxon has a good deal to say of this sort of faulty printing, which he calls 'doubling' accounting for it either as a fault arising from improper moistening of the tympan, or from fumbling with the printed sheet, as described above. Of the first possibility, see his volume 2:341, he says:

> If an unproper (*sic*) temperature of the *Tympan* be the caufe; that is, when it is dry in one place and moift in another, the dryed place may by its fpring force the Paper againft the *Face* of the *Letter*, and in part Print it before it come to feel the force of the *Plattin*; (but this is rather flurring than *Doubling*) and when the force of the *Plattin* does come, the fpring in the dryed part will again remove the Paper, and the force of the *Plattin* gives its full Impreffion where the Paper is thus removed, but when it is real *Doubling*, it happens generally on the whole Sheet.

He minutely describes the manner in which may occur what he calls 'doubling' in his 'Dictionary,' see his volume 2:374, where he says:

Double. A Sheet that is twice *Pulled* and lifted never ſo little off the *Form* after it was firſt *Pulled*, does moſt commonly (through the Play of the *Joynts* of the *Tympan*) take a double *Impreſſion*: This Sheet is ſaid to *Double*. Or if the *Preſs-man Run in* ſo, as the Fore-ſide of the *Plattin* Print with the *Firſt Pull* into part of the *Second Pull*, or the hind edge of the *Plattin Print* with his *Second Pull* into part of his *Firſt Pull*; either of theſe twice Printing is called *Doubling*. *Doubling* alſo happens through the looſe *Hanging* of the *Plattin*, and through too much play the Tennants of the *Head* may have in the *Morteſſes* of the *Cheeks*, and indeed through many Wearings and craſieneſſes that often happens in ſeveral parts of the *Preſs*.

The same faulty presswork today is in general called 'offset' and what Moxon calls 'doubling' is today more precisely referred to as 'slurring' or exactly the same term he used for one kind of inadvertent doubling.

Many changes were apparently made at the press. Copy 12 exhibits a perfect thumbmark on page 95 of *Samson Agonistes*, well inked and as clear as the type on the same page. Otherwise, there is little remarkable about the printing. So far as the type was concerned, it was set about as was that of *Paradise Lost*, 1667, and the running heads were left standing as in *Paradise Lost*, 1667 and 1674, the progress of the printing almost exactly paralleling the printing of the 1674 edition. Probably not more than four forms were ever in existence at any one time, and the type was redistributed as rapidly as these were completed by the pressmen. That is, a form was set, transferred to the pressroom, and while the pressmen were working that form, another form was being set by the compositor. The two processes might or might not coincide. This process went on throughout the book. There are many examples of the recurrence of the same pieces of type throughout the book; but as in *Paradise Lost*, 1674, there is evidence that there was more use made of new type. There are few changes in the book that are significant enough to warrant a minute description of the recurrent type here. There are some settings of a few running heads in both *Paradise Regained* and *Samson Agonistes* whose broken or mutilated type may be easily identified from signature to signature indicating that this type was left standing and used again and again. These occurrences are summarized here and further recorded in the notes. None of these running heads appears more than once in any signature, although, since not all the signatures use sixteen running heads, any of those with the previously used broken type may be omitted in one of the signatures using fewer. In *Paradise Regained*, only Signatures **D** and **G** use sixteen running heads, so that any distinguishable head may be omitted in one of the other signatures. On page 5 of *Paradise Regained* the running head may be recognized by the broken ***R*** in ***Regain'd***. and the position of the apostrophe which is down between the ***n*** and the ***d*** This head recurs on pages 17, 33, 61, 69, and 89. It is similar to the running head on pages 14, 18, 46, 50, 74, 86, and 106. On these pages the ***R*** is broken and the apostrophe, though varying in position, never drops as low as the one in the head on page 5. The notable characteristic of the running head on pages 48, 60, 72, 96, and 100 is the broken ***d*** in ***Paradiſe*** A dot in the second ***a*** of ***Paradiſe*** appears on pages 13, 29, 37, 49, 77, 85, and 109. Both the ***e*** in ***Paradiſe*** and the ***e*** in ***Regain'd***. are battered on pages 9, 21, 45, 57, 95, and 103.

In *Samson Agonistes* the most easily distinguishable type in the running heads is the broken ligature ***ſt*** in ***Agoniſtes***. on pages 12, 32, 48, 57, 72, and 84. On pages 14, 24, 44, 52, 76, and 96, two small ink marks, possibly from something adhering to the type above the ***o*** of ***Agoniſtes***. print constantly enough to serve as a means of identification. These marks are fainter on page 24 in most copies examined. A small dot in the ***n*** of ***Agoniſtes***. is the readiest means of recognizing the type in the running head on pages 16, 28, 40, 64, 80, 88, and 100. Similarly, a dot in the ***a*** of ***Samſon*** is present in all copies on pages 31, 35, 51, 71, and 91. All the signatures of *Samson Agonistes* use sixteen running heads except **I** and **P** which have only seven and five running heads respectively.

V.

THE SIGNATURES

SOME SIGNATURES EXHIBIT more than one reading for the same text in different copies examined, indicating that changes were made in the type as the 1671 texts of *Paradise Regained* and *Samson Agonistes* were being printed. All such changes discovered were on one side only of a particular sheet, never, as in *Paradise Lost*, 1667 and 1674, on both sides of the same sheet. Changes of type were discovered in a total of seven different signatures. These changes result in different printing states of the texts at those points, for, in this facsimile edition, see my volume 2:139, a printing state herein means always an actual change in type. In addition to these actual states, there are one or two apparent changes, that really are not states, but arise solely because something disturbed the type, though at these points it was not reset.

The printing of the text begins on Signature **B** and continues on signatures lettered regularly through the alphabet, *Paradise Regained* ending on [**H8**$_r$] with [**H8**$_v$] blank, and the title page of *Samson Agonistes* carrying the signature letter **I** and the printing continuing through **O** in eights, omitting the letter 'J' and ending on the four leaves of the half sheet **P** with the text of *Samson Agonistes* ending on [**P3**$_r$], the ***Omissa*** on [**P3**$_v$], the **Errata** on [**P4**$_r$], and [**P4**$_v$] blank. I have never seen a separate copy of *Samson Agonistes*, 1671; but because the title page occurs on **I**[$_r$] separate copies may have been offered for sale.

Changes of type, hence printing states, were discovered on the Signatures **C**, **F**, **H**, **K**, **M**, **N**, and **P** and are systematically set forth in this section. There may be other changes than those discovered, either in the same or other signatures.

SIGNATURE B

On page 7 of *Paradise Regained*, **B4**[$_r$] and on the verso of the sheet as bound, occurs a difference in type in different copies examined that apparently arose from an accident during the printing, as no type was reset. This difference is, therefore, not a printing state. Eighteen out of sixty copies examined showed Book 1:121 and the catchword on the same page clear and unimpaired except for the vagaries of the printing process at the bottom of a page, or near the outside of a form. But in forty-two of the sixty copies examined, the **h** is faint in **this** and in **declar'd**, the final **d** is battered; and the **T** of the catchword **Tempta-** is battered and bent. Some accident to the type during the printing process no doubt occurred; but the type was not reset in any copy examined. This difference between copies is not, therefore, a printing state.

PARADISE REGAINED

VERSO	[*State 1*] *(18 of 60 copies examined)*	[*State 2*] *(42 of 60 copies examined)*
These variables are not true states, as no type has been reset.		
B4[$_r$] (Page 7)		
Book 1:121	**this** [The **h** is clear]	**this** [The **h** is battered]
	declar'd, [The final **d** is clear]	**declar'd,** [The final **d** is battered]
Catchword	**Tempta-** [The **T** is clear]	**Tempta-** [The **T** is battered]

SIGNATURE C

Signature **C** was found to exist in two different states, due to two minor changes in the type. The first occurred on page 22 [**C3**$_v$] of *Paradise Regained*, Book 1:396, where in nineteen of sixty copies examined, the word **Wherbey** appears, changed to **Whereby** in forty-one of sixty copies examined. The other change in the **C** Signature occurs on page 23 **C4**[$_r$], Book 1:425, the same nineteen of sixty copies examined that read **Wherbey** in Book 1:396 reading **irghteous** in Book 1:425, and the forty-

one copies reading **righteous** the two changes, that in Book 1:396 and that in Book 1:425, having been made together so far as can be determined.

PARADISE REGAINED		
VERSO	*State 1 (19 of 60 copies examined)*	*State 2 (41 of 60 copies examined)*
[C3v] (Page 22)		
Book 1:396	**Wherbey**	**Whereby**
C4[r] (Page 23)		
Book 1:425	**irghteous**	**righteous**

SIGNATURE F

The **F** Signature contains one type change on the verso as bound in the sixty copies examined. On page **67 F2**[r], *Paradise Regained*, Book 3:241, in thirty-three of the sixty copies examined, **loah**, was printed originally, then changed to **loth**, as it reads in twenty-seven of the sixty copies examined. The original intent was probably to print the word as 'loath,' but the 't' was omitted; then someone discovered the absurd form that resulted, ordered a 't' inserted, but it was substituted for the **a** of the first state, and not inserted between the **a** and the **h** resulting in the spelling of the word in the second state. Most of the occurrences of the word or various forms of it throughout Milton's works and especially in his poetry spell the word 'loath' See *Samson Agonistes*, 1671, lines 480 and 922, **loathſom** and similar occurrences of the word in *Paradise Lost*, 1667 and 1674. Throughout the first (1645) and second (1673) editions of Milton's *Poems*, the spelling 'loth' seems to have been a printer's form, used to gain space in a tight line.

PARADISE REGAINED		
VERSO	*State 1 (33 of 60 copies examined)*	*State 2 (27 of 60 copies examined)*
F2[r] (Page 67)		
Book 3:241	**loah,**	**loth,**

SIGNATURE H

The recto as bound of this signature contains six different type changes, one or two of them being of more than passing interest. The first change occurs on page 100 [**H2v**], *Paradise Regained*, Book 4:424, in which line, copies 8, 17, 37, and 54 print **their** and the other fifty-six copies examined print **thir** the unstressed form being wanted here. This is the first change observed in *Paradise Regained*, 1671, that may have originated from the author, or from one of his representatives. On the other hand, it may merely have resulted from a belated attention by compositor, corrector, or pressman, to the copy supplied. On page 104 [**H4v**] Book 4:487, the punctuation at the end of the line is sometimes clear, sometimes smeared, and sometimes almost lacking in the fifty-six copies of the second state of Book 4:424; but in the four copies, 8, 17, 37, and 54, there is no mark of any kind at the end of this line. In Book 4:497 on the same page, the same four copies 8, 17, 37, and 54 read **will deſiſt**; and the other fifty-six of the sixty examined read **will; deſiſt**, and it seems reasonable to suppose again that either this change was made at the insistence of the author or of one of his representatives, or that compositor, corrector, or author's representative insisted on the change being made to conform to copy. On page 108 [**H6v**] Book 4:565, copies 8, 17, 37, and 54 print ***Alcides*** and the other fifty-six copies examined print ***Alcides,*** that is, with a comma after the word. In line 578, the same four copies print **tryumphals** changed to **triumphals** in all other copies examined. On page 109 [**H7r**] Book 4:598, copies 8, 17, 37, and 54 print **Conceiving** and the other fifty-six copies examined print a comma after the word.

PARADISE REGAINED		
RECTO	*State 1 (Copies 8, 17, 37, and 54)*	*State 2 (All other copies examined)*
[H2v] (Page 100)		
Book 4:424	**their**	**thir**
[H4v] (Page 104)		
Book 4:487	**none**	**none**; [Many copies smeared]
497	**will**	**will;**
	deſiſt;	**deſiſt,**
[H6v] (Page 108)		
Book 4:565	***Alcides***	***Alcides,***
578	**tryumphals**	**triumphals**
[H7r] (Page 109)		
Book 4:598	**Conceiving**	**Conceiving,**

SIGNATURE K

The recto as bound of the **K** Signature has a few type changes, none of much consequence, and the movement of an entire line of type. The type changes tend merely to confirm the two states of the signature in connection with the movement of the entire line of type. On page 21 of *Samson Agonistes*, **K3**[r] line 223, copies 12, 19, 21, 22, 36, 41, 42, 44, 47, 48, 58, and 66 print a faint battered **a** in **intimate** but in all other copies examined, that is in forty-four of fifty-six copies examined, the type is clear throughout the word. In line 236 on the same page, the copies just listed print **ſilence to** with a battered final e and both letters of **to** battered; while in all other copies, that is in forty-four of fifty-six copies examined, the e and o are sound and clear. On page **25** [**K5**r], the copies listed above indent line 306, and the letters in the word **ſolution** in that line are sound and clear; but the other forty-four copies examined do not indent line 306, and the word **ſolution** may or may not be clearly printed, usually printing poorly in copies in which line 306 has been moved to the left. It is the moving of line 306 to the left that seems to make those copies with the line indented state 1. Line 307 seems to be properly placed, if indentation was wanted there, which fact makes the indentation of line 306 pointless, as two indented lines coming together in this manner serve no purpose whatever in the verse at this point. The copies listed above as being in state 1, in line 311 on the same page all show a space work-up between **it** and **pleaſes** with no such mark in the copies in state 2.

SAMSON AGONISTES

Recto	*State 1 (Copies 12, 19, 21, 22, 36, 41, 42, 44, 47, 48, 58, and 66)*	*State 2 (All other copies examined)*
K3[r] (Page 21)		
Line 223	**intimate** [The **a** is faint]	**intimate** [The **a** is clear]
236	**ſilence to** [The final **e** and **to** are battered]	**ſilence to** [The final **e** and **to** are clear]
[**K5**r] (Page 25)		
Line 306	Indented **ſolution** [Type sound and clear]	Not indented **ſolution** [Some letters fail to print in most state 2 copies]
311	Whom ſo it pleaſes him [Space work-up between **it** and **pleaſes** Also space work-up at end of line in right-hand margin is sometimes present]	**it pleaſes** [No space work-up here or in right-hand margin]

SIGNATURE M

The verso as bound of the **M** Signature contains two minor changes in type, and one accompanying very slight but constant variation in type spacing. One change in type occurs on page 54 of *Samson Agonistes*, [**M3**v] line 857, with copies 2, 4, 53, and 57 reading **Pireſt** and the other fifty-two copies examined reading **Prieſt** In line 1033 on page 63 [**M8**r] copies 4, 53, and 57 read **nothing** and all other copies examined print a comma after the word, including copy 2 in which the leaf may have been supplied from another copy. In the same copies, 4, 53, and 57, with line 1033 in state 1, there is a space work-up at the end of line 1035 but most other copies lack it. Probably in connection with the unlocking of the form for these changes, a slight type movement occurred on page 62 [**M7**v] line 1017. In this line, the word **muſing** in the four copies listed above that print **Pireſt** prints with all the letters close together as they should be. In the fifty-two other copies examined that print **Prieſt** correctly, there is more or less space between the **u** and the **ſ** apparently arising from the change in pressure on the lines at the bottom of page 62 as the form was unlocked to make the changes in pages 54 and 63, and then relocked after the changes were made.

Signature M (Continued)

SAMSON AGONISTES

Verso	*State 1 (Copies 2, 4, 53, and 57)*	*State 2 (All other copies examined)*
[M3v] (Page 54)		
Line 857	**Pireſt**	**Prieſt**
[M7v] (Page 62)		
Line 1017	**muſing**	**mu ſing** [The spacing varies in different copies]
[M8r] (Page 63)		
Line 1033	**nothing** *(Copies 4, 53, and 57)*	**nothing,** [In copy 2 the leaf [M8r] pages 63 and 64 is probably from another copy]

SIGNATURE N

The verso as bound of the **N** Signature contains seven different changes, all of a minor nature, but all unmistakably showing reset type. On page 66 [Nv] of *Samson Agonistes*, line 1078, copies 10, 43, and 49 read ***Gath*** and the fifty-three other copies examined print a comma after the word, doubtless added after a few copies were printed off without it. In line 1086 on the same page, the same three copies just listed print **encounters** and the fifty-three other copies examined add a comma after the word. In line 1093, the same three copies print **thee**; and the fifty-three others examined print **thee?** This change seems to have been one noticed if not discovered by Milton's representative as the interrogation mark should have been substituted in the line above, 1092, after **me**; for the semicolon originally printed. 1680 prints 'me?' in 1092, and 'thee.' in line 1093, which probably means that having become aware of the matter in 1671, Milton had the lines marked for correct reading in a printed copy of 1671, and the 1680 substantially corrected the punctuation. On page 79 [N8r] line 1337 in copies 10, 43, and 49 reads **commands.** and in the other fifty-three copies examined the period has been changed to an interrogation mark, and in line 1340 on the same page, the three copies listed read **feats** with all other copies examined adding a comma after the word. On page 71 N4[r] line 1176 in copies 10, 43, 49, and 50 reads **god,** and in the fifty-two other copies examined the word is printed **God,** as seems consistent. On the same page, line 1183 reads **Their** in the four copies cited, and **Thir** in the fifty-two others examined. Copy 50 is not at hand for examination, and consequently it is impossible to tell whether it is a copy that contains a stage between copies 10, 43, and 49 and all other copies examined in having its pages 66 and 79 in state 2, though its page 71 is in state 1, or a synthetic copy, in which either its pages 66 and 79 or its page 71 may be from another copy. The changes occur on these pages in different halves of the form, and the status of the text of the copy is indeterminate.

SAMSON AGONISTES

Verso	*State 1 (Copies 10, 43, and 49)*	*State 2 (All other copies examined)*
[Nv] (Page 66)		
Line 1078	***Gath***	***Gath,***
1086	**encounters**	**encounters,**
1093	**thee;**	**thee?**
N4[r] (Page 71)		
Line 1176	**god,** *(Copies 10, 43, 49, and 50)*	**God,**
1183	**Their** *(Copies 10, 43, 49, and 50)*	**Thir**
[N8r] (Page 79)		
Line 1337	**commands.**	**commands?**
1340	**feats**	**feats,**

SIGNATURE P

On the verso as bound of the half sheet **P** Signature, consisting of only four leaves, three minor type changes occur. The first is a change in page number only which in copies 8, 14, and 64 was printed **68** for **98** [P_v] and properly corrected to **98** in the fifty-three other copies examined. The other two changes in type occur on the **Errata** page, [$P4_r$] in lines 5 and 6 of the first Errata. In line 5, copies 8, 14, 15, and 64 print **knowlenge**, and the fifty-two other copies examined print **knowledge**, The same four copies listed print **afrer** which all other copies examined change to **after** in line 6. Page 98 has been supplied in copy 15, as the watermark clearly shows.

SAMSON AGONISTES

VERSO	*State 1 (Copies 8, 14, 15, and 64)*	*State 2 (All other copies examined)*
[P_v] (Page 98)		
Page Number	**68** *(Copies 8, 14, and 64)*	**98** [In copy 15 leaf **P** pages 97 and 98 is from another copy]
[$P4_r$] (Page [103])		
Line 5 of first **Errata**	**knowlenge,**	**knowledge,**
Line 6 of first **Errata**	**afrer**	**after**

SUMMARY

Summarizing the facts observed concerning the signatures, the following conclusions are reached. There are fourteen lettered signatures in the entire book, beginning with **B** and continuing through the alphabet, ending with **P** and omitting the letter 'J.' The text of *Paradise Regained* begins with the **B** Signature and ends with the **H** Signature, the last page of which is blank. The title page of *Samson Agonistes* is on the first page of Signature **I** with its verso blank, and after the preliminary pages of that poem the text begins on the ninth page of the same signature. Signature **P** is a half sheet made up of only four leaves or eight pages. The title page at the beginning of the book and the license page that precedes it are themselves a quarter sheet, and the two leaves should be conjugate. Type changes were found in Signatures **C**, **F**, **H**, **K**, **M**, **N**, and **P** or in seven out of the fourteen signatures in the book. All such type changes were found on one side only of each sheet. Some type mutilation was noticeable in Signature **B** but no change of type was found in that signature. Thus, exactly half of the signatures in 1671 are found in two different printing states, but in every such case of changed type, the change or changes in type were confined to one side or the other of a given sheet, and in no case were type changes discovered on both sides of the same sheet.

VI.

THE PHYSICAL CHARACTERISTICS OF THE BOOK

THE FIRST EDITION OF *Paradise Regained—Samson Agonistes*, 1671, was printed on crown or crown cap sheets of paper measuring a little more than fourteen and five sixteenths inches by a little more than eighteen and one half inches before folding and trimming into eights. The folded and trimmed leaves of the book each originally measured about seven inches tall by four and one half inches wide. The book is made up finally and as bound beginning with a quarter sheet, probably printed last, folded once making two halves or four pages, on the second of which appears the license statement with date, facing the title page serving not only for *Paradise Regained* but for the entire book, with the fourth page blank. The license leaf and the title-page leaf should be conjugate. The text begins immediately after the blank verso of the title page, and, beginning on Signature **B** continues through thirteen consecutively lettered eight-leaf or sixteen-page signatures, omitting the letter 'J,' through **O** and ends on the half-sheet or four-leaf **P** Signature. The text of *Paradise Regained* ends on page **111** [**H8**$_r$] whose verso [**H8**$_v$] is blank and unnumbered. The title page of *Samson Agonistes* faces this blank page, and the signature letter **I** appears at the bottom of this title page, with its verso, [**I**$_v$] blank. The prose essay ***Of that fort of Dramatic Poem which is call'd Tragedy.*** begins on the following page, **I2**[$_r$], numbered 3 and ends on page 5 **I3**[$_r$]; **The ARGUMENT.** is printed on page 6 [**I3**$_v$]; **The Perſons.** on page 7 **I4**[$_r$] with the verso of this page blank and unnumbered, [**I4**$_v$]; and the text of the poem begins on the following page, 9 [**I5**$_r$]. The text of *Samson Agonistes* continues on through the alphabetically lettered signatures, ending on page **101** [**P3**$_r$], with the next page, [**102**] [**P3**$_v$] containing the ***Omiſſa.*** and the facing page, [**103**] [**P4**$_r$], containing the two sets of **Errata** the last printing in the book, with the verso of this page [**104**] [**P4**$_v$] blank.

The lines of text, set in the modified Garamond 14 point type, are leaded throughout, and average nineteen lines to the full page. There is little ornamentation, but small decorative devices (sorts) appear on some pages. Thus, there are two rows of small, stylized irises (fleurs-de-lis) above the first type on pages **1**, **28**, **54**, and **78**, or at the beginning of each book of *Paradise Regained.* The devices in the top rows have their points up, but down in the bottom rows. On page 3 of *Samson Agonistes*, above the first type, are thirteen composite ornaments in a row, each consisting of a stylized vase over a small sort. On page 7 of *Samson Agonistes*, the irises of *Paradise Regained* reappear in the same double rows. On page 9 of *Samson Agonistes* is a similar double row of small but different figures.

The same paper stock was used throughout the book, beginning with the title page quarter sheet, and continuing to the end of the book. This practice is different from that use of paper in both first and second editions of *Paradise Lost*, in both of which editions all preliminary printed matter was found to be on paper stocks different from those on which the texts were printed.

The book was offered for sale by Starkey in various of his printed lists and catalogues, including the *Term Catalogue*, always bound, and several copies at hand seem to contain what must be almost contemporary and perhaps original end papers. None of these end papers is the same paper stock on which the book was printed.

VII.

THE NUMBER OF COPIES PRINTED

THE WHOLE PROBLEM of estimating the number of copies printed of *Paradise Regained—Samson Agonistes*, 1671, has never been attempted so far as I am aware. Indeed, very few estimates have been made of the number of copies produced of any of Milton's poetical publications. The only one of these publications for which we have any practical basis for estimating the number of copies actually printed is *Paradise Lost*, 1667-1669, for which the original Simmons contract survives, calling for payments as editions of one thousand three hundred copies were successively made and sold. As was the case with the second edition of *Paradise Lost*, 1674, see my volume 3:47-49, there are no extant records on which to base claims or estimates for the number of copies actually printed of *Paradise Regained—Samson Agonistes*, 1671, or for the number actually sold or offered for sale. Any attempts to estimate the number of copies of this edition must therefore resort to speculation of the same type as that which I hesitantly used for *Paradise Lost*, 1674. I am not at all certain of the total number of copies that survive today of *Paradise Regained—Samson Agonistes*, 1671, and no previous census or other count of surviving copies has ever before been made or attempted. Basing an estimate of the number of copies printed in 1671 entirely on the number of copies either actual or photographic which I have been able to assemble for the purposes of this facsimile edition, and allowing for other copies whose existence has been in one way or another made known to me, I tentatively and uncertainly suggest that there seem to be about half as many extant copies of *Paradise Regained—Samson Agonistes*, 1671, known today as the number of known extant copies of *Paradise Lost*, 1667-1669. I have had access directly or photographically to about sixty different copies of 1671, and am aware of the existence of forty or fifty other copies, which I have not seen or been able to examine at first hand. Perhaps there are between one hundred and one hundred fifty copies of 1671 surviving today; but this statement is only an estimate. That is, perhaps the same ratios between the number of copies printed of *Paradise Regained—Samson Agonistes*, 1671, would seem to hold as were suggested in my volume 3 between *Paradise Lost*, 1667-1669, and the 1674 edition of the same poem. Thus, six hundred fifty or seven hundred fifty would seem to be about the number of copies printed in 1671 of *Paradise Regained—Samson Agonistes*. These numbers are, however, only suggested, and the actual number of copies printed may have been about any number between five hundred and one thousand. But estimating the number of surviving copies, and remembering that *Paradise Regained—Samson Agonistes*, 1671, has been actively sought after for nearly two hundred fifty years, as *Paradise Lost*, 1674, has not, I conclude that the 1671 edition of the two poems was considerably smaller than the 1667-1669 edition of *Paradise Lost*. In addition to this conclusion, or as a sort of corollary to it, the 1671 edition of *Paradise Regained—Samson Agonistes* was perhaps originally printed in about the same number of copies as was *Paradise Lost*, 1674. However, it should be kept in mind that these estimates are only guesses and cannot be based on factual knowledge regarding the number of copies in either edition.

VIII.

THE NATURE AND CHARACTERISTICS OF THE 1671 TEXTS

ON THE WHOLE, the 1671 texts of both *Paradise Regained* and *Samson Agonistes* seem to be in fairly good condition as they were printed. They represent perhaps as well as can be expected the texts of the two poems as Milton wanted them to be. But again, we can only wish that Milton could have seen them, corrected the proof sheets as they were pulled from the press, and made directly those corrections that he wanted. About the only certainty with which we are provided, however, is that his blindness made it impossible for him to do this. Moreover, there are no controls whatsoever for these texts, neither manuscripts nor other editions of the poems printed in Milton's lifetime. The only recourse of the textual editor of these poems is to his experience with other texts and his sensitivity to Miltonic probabilities arising therefrom. The second edition of 1680, also printed for Starkey, seems to contain few if any alterations of the 1671 texts that originated with Milton, and consequently today's editor is still further reduced to intangible bases of judgment.

The best evidence of the weaknesses of the 1671 text is to be found in almost any text of either of the two poems printed in the last fifty or seventy-five years, except Beeching's or the Columbia. Almost any of these texts will, if only briefly compared with the 1671 texts, give rise to misgivings in the mind of the comparer. There are many places in the 1671 texts that seem to call for some kind of emendation, and consistency was not one of the printer's virtues in either text. Thus, on page 31, *Paradise Regained*, Book 2:68, the word **Hale** thus spelled and without punctuation should have read 'Hail!' even in Milton's day; but is unchanged in all copies examined and not mentioned in the **Errata**. Various lines seem deficient in syllables, as on page 35, *Paradise Regained*, Book 2:128 but noted in the **Errata**.

Many early readers of the two poems recorded their awareness of such weak lines, faulty spellings, awkward phrases, improper or misleading punctuation, by pen corrections, some examples of which seem to be very early, even nearly contemporary. No copy ever examined seemed to contain such penned corrections originating from Milton himself; but several copies examined exhibit these penned corrections, copy 23 especially, containing over fifty corrections of *Paradise Regained*, with all the **Errata** marked in *Samson Agonistes*. Many of the corrections in this copy are more or less captious; but several of them are so sensitive that they suggest Milton himself as their point of origin. I would hesitate, however, even to hint that copy 23 had been corrected at his bidding. But those penned emendations in this copy, and the penned corrections in several other copies at hand indicate more clearly than could be indicated by any other method the awareness for nearly three centuries that there are many weak spots in the two 1671 texts as printed. Some copies examined had all errata corrected by scraping off the erroneous printing with a penknife, and some of these were then corrected with a pen and some not.

As noted in the discussion of the signatures, there were relatively few changes made in the texts during the printing process, and, unlike either 1667 or 1674, not a single change in 1671 that resulted in a printing state appears to have inevitably originated with or from the author. Most of these changes were minor ones, made during the printing processes, and originating in the shop, and every one of them probably was only that, forced by compositor or corrector.

Few of Milton's idiosyncrasies of spelling or punctuation are to be found in the 1671 texts. He succeeded in retaining **highth** for 'height' in the five instances of its occurrence in *Paradise Regained*, Book 1:13, 231; 2:45, 436; and 4:39, and also in the three occurrences in *Samson Agonistes*, lines 384, 683, and 1349. But perhaps this was because the compositor was only too glad to settle for a ready-made spelling of this word. The form **hunderd** occurs once in *Paradise Regained*, Book 3:287 in all copies examined. Milton was also about as successful with the stressed and unstressed forms of the possessive pronoun 'their' as he had been in 1667 and was to be in 1674. The compositor had trouble with the two forms, or Milton's amanuenses had produced erratic copy. But several times the stressed form **their** properly occurs, as in *Paradise Regained*, Book 3:420, 422 and *Samson Agonistes*, lines 886, 887, and 899. The unstressed form **thir** appears rather uncritically mixed with **their** in *Paradise Regained*; but in *Samson Agonistes*, the tendency seemed to be for the compositor to set the short form with even more lack of discrimination, the form **their** appearing only about a dozen times in the entire poem, not always properly, although the appropriateness of its appearance is probably at the highest positive rate of any equal number of lines in any printings of the three long poems. The other stressed pronominal forms fare about as well as in 1667 and 1674; but they were uniformly more difficult to control. The stressed form **Mee** for instance properly occurs in *Paradise Regained*, Book 2:259; and 4:486, and 497, and in *Samson Agonistes*, lines 252 and 291. Similarly, the stressed form **hee** occurs in *Paradise Regained*, Book 2:199, and 4:638, and in *Samson Agonistes*, line 178. The form **eevning** or **eev'ning** that occurs at least seventeen times in 1667 and 1674 (Book 4:543, 598, 647, 662, 792; 5:115, 376, 627, 628; 7:104, 260, 386, 450, 582; 8:246; 10:95; 11:588) never occurs in either poem in 1671, and I know of only one occurrence (*Samson Agonistes*, line 1692, **ev'ning**) of the word in any form in the 1671 texts. The examples mentioned above are illustrative, not exhaustive.

A few unusual forms occur in the 1671 texts, none of much significance, but indicative of what confronted both authors and compositors at the time. In *Paradise Regained*, Book 1:43, occurs the word **agaſt** the same form that occurs in 1667 and 1674, Book 2:616. The unusual form **droughth** appears in *Paradise Regained*, Book 1:325, although the same word is spelled **drouth** elsewhere as in Book 3:274, and in 1667 and 1674 Book 7:66. The form ***Eliah***, occurs in *Paradise Regained*, Book 1:353 and 2:19, but elsewhere in 1671 is printed ***Elijah*** as in Book 2:268 and 277. The unusual form **lyer** for 'liar' occurs in *Paradise Regained*, Book 1:428, and the only other occurrence of the word known to me in Milton's poetry, *Paradise Lost*, Book 4:949, was printed **lyar** in both 1667 and 1674. The by-form **doat'ſt** occurs in *Paradise Regained*, Book 2:175. The form **lais't** occurs once, *Paradise Regained*, Book 1:247. For the same word elsewhere, as in *Paradise Regained*, Book 2:189, and *Samson Agonistes*, line 849, the form used was **lay'ſt** and **lays** in *Paradise Regained*, Book 4:363. The printer's form **aſſoon** for 'as ſoon' occurs in *Paradise Regained*, Book 2:383, unchanged in all copies examined.

The punctuation in the 1671 texts as printed is usually a fair approximation of about what Milton wanted; but again it is unfortunate that the author was blind, for there are many places in which the printed punctuation is uncertain or clearly misleading which would instantly have yielded to his correction could he have seen them. A number of places were indicated in the **Errata** for change, and in addition to these, there are several others that needed attention, such as *Paradise Regained*, Book 2:418, 419; 3:26, 212, and 213.

In general, if the text of *Paradise Lost* as left to us in 1667 and 1674 be thought of as a fair approximation of the text Milton wanted, falling somewhat short of his exact desires largely because of the unwieldy length of the poem, then the 1671 texts of *Paradise Regained* and

Samson Agonistes can scarcely be thought of as being equally successful in attaining what Milton wanted. But, unlike *Paradise Lost*, we have only one text printed during the author's lifetime, and that means no second edition text, prepared at least under the blind author's supervision. Also in comparison with *Paradise Lost*, the two 1671 poems are short enough to have received a great deal more care in the preparation and revision of their texts than the 1671 printing demonstrates that they actually did receive. A blind author and an indifferent printer proved a combination that resulted in printed texts which are uncertain in too many instances, and certainly wrong in too many others. Altogether, the 1671 texts are texts of which neither author nor printer should have been very proud.

IX.

LATER EDITIONS AND TRANSMISSION OF THE TEXTS

ALTHOUGH THERE ARE NO ADEQUATE or precise accounts in existence of the transmission of the texts of *Paradise Regained* and *Samson Agonistes*, this is scarcely the proper place for a full and detailed account of that transmission. However, in the preparation of this facsimile edition of those texts themselves, and especially in the collation of the first with the second edition of them, editions later than 1680 were used in order to compare various readings involving punctuation or spelling. Thus, editions as late as Newton's (1752) were drawn on more and more frequently, until actual and full collations were completed with a relatively large number of these posthumous editions. In retrospect, certain rather striking facts concerning these editions and the transmission of the texts became obvious, and the more general of these facts seem to be worth recording here.

The following editions, all published in London unless otherwise noted, were examined in more or less detail, and several were fully collated: 1671, 1680, 1688, [1695], 1705, 1707, 1713, 1720, 1721, 1724 (Dublin), 1725, 1727, 1730, 1731, 1742, 1743, 1747, 1752 (two editions), 1753 (two editions), 1754 (Dublin), 1755 (Glasgow), 1756, 1758 (two Baskerville editions), 1759 (Baskerville), 1760 (two editions, one by Baskerville), 1761, 1765 (two editions, one by Foulis), 1766, 1777 (two editions), 1779, 1785 (two editions), 1790, 1791 (Philadelphia), 1794 (two editions), 1795, 1796, 1809 (Todd), 1832 (Mitford's first), 1851 (Mitford's final text), 1900 (Beeching), and 1931 (Columbia). Various other editions such as those of 1880 (Masson), 1903 (Wright), 1925 (Grierson), and 1932 (Blakeney) were also casually employed for various reasons and purposes.

It is noteworthy that no facsimile of any text of either poem has ever before been published, although all Milton's other principal poems have been published in facsimile once or twice in one form or another either photographic or otherwise. Perhaps because of this lack of any facsimile of the 1671 texts, most editors of Milton's poetry seem to have had little or no idea of the nature of most texts in print of *Paradise Regained* and *Samson Agonistes*.

Beginning with the second edition, 1680, the texts of the two poems have fared poorly at the hands of almost all editors and publishers. There were about sixty different editions of the poems between 1671 and 1800, most of them bad. They were for the most part based for years on the texts of 1680. The 1680 texts were printer's texts. That is, the 1680 compositor took a copy of the 1671 edition and set his type from it carelessly and haphazardly, following his own caprice in capitalization, spelling, and punctuation, making many mistakes, and paying no attention whatever to the errata printed at the end of the book, although he properly placed the *Omissa* in the text of *Samson Agonistes*. The composition was in smaller type than in 1671, and the lines were unleaded. The result was unsatisfactory from almost any standpoint; but the price, 1s. 6d., was very cheap. Unfortunately, the subscription folio of 1688 was composed from a copy of the 1680 edition, and most of the textual mistakes and shortcomings of the second edition, 1680, were perpetuated in this third edition, in which the 1671 errata were again neglected as in 1680, only the generally but not always superior work of the compositor and printer making this relatively expensive edition little better textually than its lowly and cheap 1680 prototype. The 1680 edition was published by Starkey, with no printer's name on either of the two title pages found in it. Starkey died about 1689, and there are no records known of what

became of his various copyrights. Apparently, the copyright of the two poems *Paradise Regained* and *Samson Agonistes* were sold by Starkey, perhaps first to Randall Taylor, who published the 1688 folio edition of them. The 1695 folio edition of them was published by John Whitlock, though this edition is known to me only as bound with the 1695 folio of *Paradise Lost*, alone; or as bound with the 1695 folio of *Paradise Lost*, the 1695 *Annotations on Paradise Lost*, and the 1695 *Poems*, each of these latter publications with a title page statement that Jacob Tonson published them. The earliest edition of *Paradise Regained* and *Samson Agonistes* known to be published by Tonson is the 1705 octavo edition. But how Tonson acquired the copyrights of these two poems is not known.

Whoever was responsible for selecting the 1680 edition as the basis for the 1688 texts was responsible for most of the faulty texts of the two poems published from that day to this. The 1688 edition of the two poems was regularly sold bound with the edition of *Paradise Lost* of the same year, and, in 1695, reprinted with the first title page erroneously dated **MCCXV.** for 'MCXCV.' but with the *Samson Agonistes* title page correctly dated **MCXCV.** and these sheets included in the synthetic *Poetical Works* in folio, 1695. Then, beginning in 1705, Tonson published the first of several smaller editions; but all without more than a few printer's revisions in the texts. Thus, the editions of 1713 and 1725 show some changes, as in 1725 *Paradise Regained*, Book 1:62, and Book 2:128 and 341, that only accidentally agree in part with one or two of the 1671 errata, all changes in the latter edition, 1725, apparently being printer's changes. Not until Newton in 1752 was there any real attention paid to these errata. That is, it was eighty years or more after the first edition in 1671 that the errata printed in that edition were completely used, and even then, Newton ignored or modified some of them. He obviously intended to use them; but one or two of them proved too much for him, and with these he compromised. The various reissues of Newton, continuing into the nineteenth century, were fairly faithful reproductions of the 1752 edition. In 1795, Dunster published his final text of *Paradise Regained*, in which, taking many more liberties with the text than any previous editor or printer had taken, he employed the 1671 errata, about as Newton had employed them, but feeling even freer to modify text and errata as he pleased. Dunster's textual work is, however, remarkable, offering many a suggestion to editor or expounder, though it is anything but a careful reproduction of the 1671 edition.

The first edition of *Paradise Regained* and *Samson Agonistes* to deal faithfully with the 1671 text and errata was that by John Mitford in 1851. Mitford began issuing various forms of his texts in 1832, and, during the next twenty years, changing his texts slightly, finally published texts of all Milton's poetry that were far more accurate than, and thus superior to, any texts ever offered up to that time. In their final forms, Mitford's texts have never been surpassed, only the editions of 1900 (Beeching) and 1931 (Columbia) meriting comparison with them. That is, exactly one hundred eighty years elapsed before the 1671 errata and texts were faithfully followed in any printed edition of either *Paradise Regained* or *Samson Agonistes*. Mitford's texts were much admired by the Victorians, if the number of editions of his texts is any criterion; but the best known and most admired texts of the 1880's and 1890's, Masson's and later Verity's, were in no way based on Mitford's work, and both are a far cry from the texts of 1671 in more ways than their modernized spellings would indicate. In 1900, Beeching published his texts of all the poetry, and so far as *Paradise Regained* and *Samson Agonistes* were concerned, this was only the second time since 1671 that any editor had paid strict attention to the 1671 texts and errata; but Beeching's texts were scarcely made standard. Since then, Grierson in 1925, and the Columbia edition in 1931 have used the 1671 texts and errata as their basic texts, as have one or two other editions of the present century. On the whole, however, the great majority of the editions of the two poems since 1671 have been of the unsatisfactory variety based on the neglect that began with the 1680 texts.

In general, therefore, it may be fairly stated that much less attention has ever been accorded the texts of *Paradise Regained* and *Samson Agonistes* than has been accorded to Milton's other poetry, especially the better-known poems including *Paradise Lost*. Bridges once announced that after careful and protracted search, he was reasonably convinced that Milton left no deficient lines in *Paradise Lost*. But there are apparently some in *Paradise Regained*, including the one corrected in the 1671 errata.

And what of the text of *Samson Agonistes*? Perhaps the most important aspect of all textual study connected with any of Milton's poetry arises from the problems involved in the determination of how close the 1671 text comes to being what Milton intended. Unfortunately, we can only surmise or conjecture its validity, and, even more unfortunately, the 1671 errata furnish less guidance metrically for the tragedy than those for the short epic. After all, it is relatively easy to correct or note defective pentameters; but the verse of *Samson Agonistes* is so irregular that the metricist has no guide at all for much of it except what lies on the printed pages of 1671. Is this the text as Milton actually desired it to be? The unusual, hauntingly beautiful rhythms, varied, stately, and effective, are unique in the language. Whatever metrical patterns Milton had in mind, those preserved in the 1671 text as actually printed, with all the faults that arose from faulty printing, are among the most subtle and elusive ever written in English. As far as they go, they achieve a kind of distinction unshared by those of any other English poet. Their cadences reflect the cadences of Milton's Greek and Latin metrical memories, and, I am sure, many lines also reflect the way in which he read Hebrew poetry. Thoroughgoing studies of the origins and development of seventeenth century English metrical ideas, experimentations, and accomplishments have yet to be written. When such studies appear, one of the most fascinating and important will be the account of the origins and nature of Milton's metrics in *Samson Agonistes*. For such a study, the sole textual authority that we have is the 1671 text with the ten errata printed at the end of it.

X.

SUMMARY AND CONCLUSIONS

THE TWO POEMS *Paradise Regained* and *Samson Agonistes* seem to me to have been composed over a relatively long period of time, and not to have been entirely conceived, composed, dictated, and concluded after *Paradise Lost* was finished either in manuscript or print.

Almost certainly the manuscript containing the two poems was completed and in the hands of the publisher some time in the spring of 1670, as its appearance in a book list internally dated '29th. *May* 1670.' would indicate. The manuscript was licensed for printing on July 2, 1670. The right of copy for the book in the Stationers' *Registers* is dated September 10, 1670, and the finished book was offered for sale in the *Term Catalogue* bearing the date November 22, 1670.

The owner of the copyright was John Starkey, who advertised it in more than one of his printed book lists. The printer was almost certainly John Macocke.

The book was printed in eights on much better and slightly larger paper than was *Paradise Lost*, 1674, about four years later. The 1671 paper is uniform throughout, as shown by the watermark, in its three slightly different forms. The type was the usual modified Garamond of that day, in English or 14 point (United States) size, and the lines were well leaded.

The text was printed before the title page at the beginning of the book, but once the printing was begun on Signature **B** it continued to the end of the book, and thus the preliminary pages before the text of *Samson Agonistes* including its separate title page were probably printed as they occurred and not after the text was finished.

There are fourteen lettered signatures in the book, the last one lettered **P** being a half sheet. The leaf on which the title page at the beginning of the book occurs and that on which the license occurs form a quarter sheet, and the two leaves should be conjugate.

Changes were made in the type as the book was being printed, and these changes produced different printing states, which appear in different extant copies. Such type changes, always occurring on one side only of a signature sheet and probably all being printer's changes, were found in seven of the fourteen signatures. The resulting texts are no more than fair approximations of what Milton must have wanted.

There were probably about seven hundred fifty copies of the book printed, bound, and offered for sale, or about half as many copies of this book as were printed of 1667. The matter of the book's price is obscure, as Starkey's price in his list dated 1670 is two shillings sixpence; but in the *Term Catalogue* dated November 22, 1670, the price is four shillings. Either of these prices or three shillings might be the price at which it was offered; but if both the first and the second edition of *Paradise Lost* sold for three shillings, then this much smaller book, although containing two poems, should have sold for the lowest of the three prices mentioned.

PART II

THE 1671 TEXTS OF PARADISE REGAINED AND SAMSON AGONISTES

FOREWORD TO THE TEXTUAL NOTES

THE TEXTUAL NOTES in general follow the practice in my volume 3:75-76, with modifications necessary to conform with 1671 conditions. The textual notes in this volume record variants between 1671 and 1680; printing states found in 1671; conditions peculiar to the various types in 1671, if these seem to be significant enough to warrant recording; conditions of the titles, running heads, pagination, catchwords, and other unusual elements found in the printed pages. Weak or faint letters and punctuation marks arising from worn type, foul case, faulty presswork, faulty inking, and movement of the type in the press have been irregularly noted. Penned corrections are sometimes noted as they occur in various 1671 copies if such corrections seemed nearly contemporary and worth noting. As in the earlier volumes of this facsimile edition, bold face type in the notes is reserved for material taken directly from the photographic reproductions immediately above the notes, in this case, of the 1671 texts. As before, the square bracket following bold face type indicates the termination of material brought down from the reproduction of the text immediately above the notes. If what follows that bracket is a variant from 1671, it is from 1680. What follows the first bracket may be an explanation only of the 1671 material. A double bracket following bold face type means that the two texts being collated agree to the second bracket. If the note ends with the double brackets, complete agreement of the two texts being collated is indicated. Such apparently redundant occurrences have been retained because I have used them constantly in my collations to reassure myself that other texts or notes, insisting on differences, are either wrong or cannot withstand careful scrutiny.

As in my volume 2, the term 'state' is reserved exclusively for the designation of those pages or sides of sheets showing intentional changes in type, and, though less frequent and significant than in either 1667 or 1674, the 1671 texts have enough of them to indicate that someone in 1671 was making changes in the texts.

The rule slanting to the left (\) is used between states of the same edition. In the case of 1671 states, both are set in bold face type in the notes because both states are directly available above in the notes. The rule slanting to the right (/) indicates the end of a line, as is usual.

The collations and textual observations are based on the collation of the 1671 texts with the 1680 texts. The 1680 texts are relatively valueless on the whole, but frequently may indicate what the 1680 compositor saw in the particular 1671 copy before him. The 1671 *Paradise Regained* text herein set forth and its notes are based on direct collation of twenty-four actual and thirty-six photographic copies, most of the latter being on film. The 1671 *Samson Agonistes* text is based on direct collation of twenty-four actual and thirty-two photographic copies.

Again, it must not be assumed that every variant between the first and second editions that ever existed is to be found in these notes. In the first place, the very next copy examined in addition to those at hand may contain variants that are not listed here. In the second place, it is possible that other variants exist in the copies actually examined which may have been overlooked by the collator. Thus, again the only claim made for the variants listed is that they have been found in the copies examined. It is quite possible that a larger number of copies of the 1671 edition might have yielded more information about the 1671 text; but it is doubtful if any new types of variants would have appeared.

Great difficulty has been sometimes experienced in holding legible in the photographic reproductions of the printed pages of 1671 the faint printings that frequently appear therein. Principally for this reason, a relatively large number of broken or faint letters, and various other peculiarities of the type are listed in the notes. The chief value of these notations is to

warn the casual observer that in most such instances, there has not been a change of type. The user of these notes who owns a copy of the 1671 edition may find that the particular broken, battered, or worn type to which I have called attention may be in good condition in his copy. This may and frequently can only mean that the type, as in his copy, was originally in good condition, and then became impaired during the printing process, but was not reset. Only the cumulative observation of hundreds of such *minutiae* has made possible the determination of what type was actually reset or replaced, and what type was not. An important principle involved in producing a sound text is that only by noting all possible irregularities can an editor discover those of textual consequence.

The recto of 1671 License Leaf is blank and the License appears on the verso.

Licenſed,

July 2. 1670.

Although there is very little printing on this leaf, attention should perhaps be called to a few peculiarities, because in at least one copy examined, copy 3, the leaf was cleverly faked and supplied. **Licenſed,**] The **L** in the original leaves has its vertical portion slightly bowed out, and looks curved in the left-hand vertical edge. The top left-hand serif turns up a little. The slight serif at the left-hand top of the **i** is bent slightly upward and tends to smear in printing. The little ball-like serif that finishes off the top inner right-hand curve of the letter **c** is battered at the lower left. The **ſ** is nearly perfect. The **d** has almost no discernible serif at top left, but there is a break in the letter immediately below the point at which the top of the curved element meets the vertical riser. The lower point of juncture is a rather sharp point on the cusp of the curved element. The bottom of the large comma at the end of the word is bent a little in its lower element. The lower rule almost invariably has some offset printing of itself immediately above it, especially at the left-hand end. The most telling characteristic of the leaf, however, is its watermark.

PARADISE

REGAIN'D.

A

POEM.

In IV *BOOKS.*

To which is added

SAMSON AGONISTES.

The Author

JOHN MILTON.

LONDON,

Printed by *J. M.* for *John Starkey* at the *Mitre* in *Fleetstreet*, near *Temple-Bar.*

MDCLXXI.

The general composition of the page is similar to that of the first edition of *Paradise Lost*. Another way of putting it would be to say that the title page of *Paradise Regained*, 1671, although entirely lacking outside rules, in so far as its general features are concerned, resembles the title page of the second edition, 1674, of *Paradise Lost*, that deriving directly from the 1669 title pages of the first edition of *Paradise Lost*. 1 **PARADISE**] There is offset above **PRDS** and **E** in many copies and above all letters in some. The second **A** is battered at lower right. The **E** prints variously, and in at least one copy, copy 8, has scarcely printed at all and has been strengthened with pen strokes. 2 **REGAIN'D.**] The **E** is slightly battered at the bottom. The **A** is battered at lower right. The top serif at right of the **N** is bent. The apostrophe is wrong font and ridiculously small for the type used here. The **D** is battered at the right and frequently offsets at top right. The period offsets in many copies examined. 3 The **A** is twisted. 4 **POEM.**] All four letters and the period frequently show offset at the top. Both left-hand serifs of the **P** are bent. The **O** is battered at lower left and at the bottom, and the same type probably appears again in the word **SAMSON** on the *Samson Agonistes* title page. 5 **In**] The **n** is battered at the top. **IV**] The **V** is battered in both top elements. ***BOOKS.***] The ***B*** is battered at top right. The ***K*** is a swash letter. 7 ***SAMSON***] The ***N*** is a swash letter. ***AGONISTES.***] The ***GN*** and ***T*** are swash letters. The final ***S*** prints poorly in most copies examined. 9 ***MILTON.***] The ***M*** is battered and prints poorly in most copies examined. 10 ***LONDON,***] Both ***O***'s and the ***D*** are battered. 11 ***J.M.***] The period after the ***M*** is battered. 12 ***Fleetstreet,***] The upper left-hand serif of the ***F*** is lacking. 13 **MDCLXXI.**] The first **X** is different from the second one and seems battered at lower left.

The verso of the First Title Page is blank and faces
the first page of *Paradise Regained.*

1

PARADISE REGAIN'D,
A POEM.

The Firſt BOOK.

I Who e're while the happy Garden ſung,
By one mans diſobedience loſt, now ſing
Recover'd Paradiſe to all mankind,
By one mans firm obedience fully tri'd
5 Through all temptation, and the Tempter foil'd
In all his wiles, defeated and repuls't,
And *Eden* rais'd in the waſt Wilderneſs.
Thou Spirit who ledſt this glorious Eremite

Ornaments. There are twenty stylized fleur-de-lis sorts in each of the two rows of devices. In the bottom row, the sixth from the last and the last are solid.
Title. **PARADISE REGAIN'D,/ A POEM./**] The second line is not repeated at the beginnings of the other three books. **PARADISE**] The **I** is battered. **REGAIN'D,**] The **R** is battered at lower left. Both lower serifs of the **A** are battered. The **N** is battered at lower left and upper right. The apostrophe is wrong font. **POEM.**] The **O** is battered at the top, at lower left, and at the right. The two rules are solid, not composite. ***Firſt***] The lower left-hand serif of the ***F*** is lacking. The bottom of the *ſ* is bent. ***BOOK.***] The swash ***K*** has a nick in the swash element at lower right.

TEXT. 2 **diſobedience**] After the first **e** there is a break in type alignment.

Into the Deſert, his Victorious Field
10 Againſt the Spiritual Foe, and broughtſt him thence
By proof the undoubted Son of God, inſpire,
As thou art wont, my prompted Song elſe mute,
And bear through highth or depth of natures bounds
With proſperous wing full ſumm'd to tell of deeds
15 Above Heroic, though in ſecret done,
And unrecorded left through many an Age,
Worthy t' have not remain'd ſo long unſung.
Now had the great Proclaimer with a voice
More awful then the ſound of Trumpet, cri'd
20 Repentance, and Heavens Kingdom nigh at hand
To all Baptiz'd: to his great Baptiſm flock'd
With aw the Regions round, and with them came
From *Nazareth* the Son of *Joſeph* deem'd
To the flood *Jordan*, came as then obſcure,
25 Unmarkt, unknown; but him the Baptiſt ſoon
Deſcri'd, divinely warn'd, and witneſs bore
As to his worthier, and would have reſign'd

To

10 broughtſt] brought'ſt 19 awful] awfull then] than

Paradiſe Regain'd. 3

To him his Heavenly Office, nor was long
His witneſs unconfirm'd: on him baptiz'd
30 30 Heaven open'd, and in likeneſs of a Dove
The Spirit deſcended, while the Fathers voice
From Heav'n pronounc'd him his beloved Son.
That heard the Adverſary, who roving ſtill
About the world, at that aſſembly fam'd
35 Would not be laſt, and with the voice divine
Nigh Thunder-ſtruck, th' exalted man, to whom
Such high atteſt was giv'n, a while ſurvey'd
With wonder, then with envy fraught and rage
Flies to his place, nor reſts, but in mid air
40 40 To Councel ſummons all his mighty Peers,
Within thick Clouds and dark ten-fold involv'd,
A gloomy Conſiſtory; and them amidſt
With looks agaſt and ſad he thus beſpake.
O ancient Powers of Air and this wide world,
45 For much more willingly I mention Air,
This our old Conqueſt, then remember Hell

38 envy] envy, 41 and] The d is battered. 46 then] than

4 *Paradiſe Regain'd.*

Our hated habitation; well ye know
How many Ages, as the years of men,
This Univerſe we have poſſeſt, and rul'd
50 50 In manner at our will th' affairs of Earth,
Since *Adam* and his facil conſort *Eve*
Loſt Paradiſe deceiv'd by me, though ſince
With dread attending when that fatal wound
Shall be inflicted by the Seed of *Eve*
55 Upon my head, long the decrees of Heav'n
Delay, for longeſt time to him is ſhort;
And now too ſoon for us the circling hours
This dreaded time have compaſt, wherein we
Muſt bide the ſtroak of that long threatn'd wound,
60 60 At leaſt if ſo we can, and by the head
Broken be not intended all our power
To be infring'd, our freedom and our being.
In this fair Empire won of Earth and Air;
For this ill news I bring, the Womans ſeed
65 Deſtin'd to this, is late of woman born,

His

62 being.]] The 1671 *Errata* state that the period should be deleted, reading after being no ſtop,
65 woman] Woman

Paradiſe Regain'd. 5

His birth to our juſt fear gave no ſmall cauſe,
But his growth now to youths full flowr, diſplaying
All vertue, grace and wiſdom to atchieve
Things higheſt, greateſt, multiplies my fear.
70 70 Before him a great Prophet, to proclaim
His coming, is ſent Harbinger, who all
Invites, and in the Conſecrated ſtream
Pretends to waſh off ſin, and fit them ſo
Purified to receive him pure, or rather
75 To do him honour as their King; all come,
And he himſelf among them was baptiz'd,
Not thence to be more pure, but to receive
The teſtimony of Heaven, that who he is
Thenceforth the Nations may not doubt; I ſaw
80 80 The Prophet do him reverence, on him riſing
Out of the water, Heav'n above the Clouds
Unfold her Cryſtal Dores, thence on his head
A perfect Dove deſcend, what e're it meant,
And out of Heav'n the Sov'raign voice I heard,

Running Head. *Regain'd.*] The *R* is broken and the apostrophe is down between the letters, see also pages 17, 33, 61, 69, and 89. 66 **birth**] Birth 68 **vertue,**] vertue 76 **baptiz'd,**] Baptiz'd, 78 **teſtimony**] Teſtimony 81 **water,**] Water, 82 **Dores,**] Doors, 84 **heard,**] hear The **d** is faint in 1671. Catchword. **This**] The i is lacking, although the dot is present in all copies.

85 This is my Son belov'd, in him am pleas'd.
His Mother then is mortal, but his Sire,
He who obtains the Monarchy of Heav'n,
And what will he not do to advance his Son?
His firſt-begot we know, and ſore have felt,
90 ℘ When his fierce thunder drove us to the deep;
Who this is we muſt learn, for man he ſeems
In all his lineaments, though in his face
The glimpſes of his Fathers glory ſhine.
Ye ſee our danger on the utmoſt edge
95 Of hazard, which admits no long debate,
But muſt with ſomething ſudden be oppos'd,
Not force, but well couch't fraud, well woven ſnares,
E're in the head of Nations he appear
Their King, their Leader, and Supream on Earth.
100 ℘ I, when no other durſt, ſole undertook
The diſmal expedition to find out
And ruine *Adam*, and the exploit perform'd
Succeſsfully; a calmer voyage now

Will

93 ſhine.] ſhine, 97 couch't] couch'd 98 he] Stressed. 99 Their . . . their] Unstressed.
103 voyage] Voyage

This is the first occurrence of the problem of making two states of the same page appear on facing pages. In order to do this with the two pages that follow, different states of the same recto page, this preceding recto is used as a sort of introduction to them; the first state is printed on the next page, a verso, and the second state appears as the recto it is, on a recto page of this facsimile edition.

Will waſt me; and the way found proſperous once
105 Induces beſt to hope of like ſucceſs.
He ended, and his words impreſſion left
Of much amazement to th' infernal Crew,
Diſtracted and ſurpriz'd with deep diſmay
At theſe ſad tidings; but no time was then
110 110 For long indulgence to their fears or grief:
Unanimous they all commit the care
And management of this main enterprize
To him their great Dictator, whoſe attempt
At firſt againſt mankind ſo well had thriv'd
115 In *Adam*'s overthrow, and led thir march
From Hell's deep-vaulted Den to dwell in light,
Regents and Potentates, and Kings, yea gods
Of many a pleaſant Realm and Province wide.
So to the Coaſt of *Jordan* he directs
120 120 His eaſie ſteps; girded with ſnaky wiles,
Where he might likelieſt find this new-declar'd,
This man of men, atteſted Son of God,

[State 1] (eighteen of the total number of copies examined)
Not a true state. See line 121 and Catchword.

104 **proſperous**] proſp'rous 106 This line is not indented in 1680. 110 **their**] Unstressed. 113 **their**] Unstressed. 115 **thir**] their Unstressed. 117 **Kings,**] The **K** is battered in both [states]. 121 **this**] The **h** is faint in some [state 2] copies. **declar'd,**] The word is faint and the final **d** battered in [state 2]. 122 **This man**] This Man In 1671 there is space work-up between

Paradiſe Regain'd. 7

Will waſt me; and the way found proſperous once
105 Induces beſt to hope of like ſucceſs.
He ended, and his words impreſſion left
Of much amazement to th' infernal Crew,
Diſtracted and ſurpriz'd with deep diſmay
At theſe ſad tidings; but no time was then
110 110 For long indulgence to their fears or grief:
Unanimous they all commit the care
And management of this main enterprize
To him their great Dictator, whoſe attempt
At firſt againſt mankind ſo well had thriv'd
115 In *Adam*'s overthrow, and led thir march
From Hell's deep-vaulted Den to dwell in light,
Regents and Potentates, and Kings, yea gods
Of many a pleaſant Realm and Province wide.
So to the Coaſt of *Jordan* he directs
120 120 His eaſie ſteps; girded with ſnaky wiles,
Where he might likelieſt find this new-declar'd,
This man of men, atteſted Son of God,

[State 2] (forty-two of the total number of copies examined)
Not a true state. See line 121 and Catchword.

the two words in some copies of either [state]. Catchword. **Tempta-**] The **T** is clear in [state 1] and bent in [state 2]. The bottom of this page probably printed clear originally, as in [state 1]; but some accident to the type affecting the catchword and the end of line 121 caused the page to print as [state 2].

Temptation and all guile on him to try;
So to ſubvert whom he ſuſpected rais'd
125 To end his Raign on Earth ſo long enjoy'd:
But contrary unweeting he fulfill'd
The purpos'd Counſel pre-ordain'd and fixt
Of the moſt High, who in full frequence bright
Of Angels, thus to *Gabriel* ſmiling ſpake.
130 130 *Gabriel* this day by proof thou ſhalt behold,
Thou and all Angels converſant on Earth
With man or mens affairs, how I begin
To verifie that ſolemn meſſage late,
On which I ſent thee to the Virgin pure
135 In *Galilee*, that ſhe ſhould bear a Son
Great in Renown, and call'd the Son of God;
Then toldſt her doubting how theſe things could be
To her a Virgin, that on her ſhould come
The Holy Ghoſt, and the power of the higheſt
140 140 O're-ſhadow her: this man born and now up-grown,
To ſhew him worthy of his birth divine

And

125 **Raign**] Reign 130 This line is not indented in 1680. 134 **which I**] Close spacing.
135 **ſhe**] Stressed. 141 **ſhew**] The curved element of the **h** is lacking in most copies examined.
divine] Divine

Paradiſe Regain'd. 9

And high prediction, henceforth I expoſe
To Satan; let him tempt and now aſſay
His utmoſt ſubtilty, becauſe he boaſts
145 And vaunts of his great cunning to the throng
Of his Apoſtaſie; he might have learnt
Leſs over-weening, ſince he fail'd in *Job*,
Whoſe conſtant perſeverance overcame
Whate're his cruel malice could invent.
150 150 He now ſhall know I can produce a man
Of female Seed, far abler to reſiſt
All his ſollicitations, and at length
All his vaſt force, and drive him back to Hell,
Winning by Conqueſt what the firſt man loſt
155 By fallacy ſurpriz'd. But firſt I mean
To exerciſe him in the Wilderneſs,
There he ſhall firſt lay down the rudiments
Of his great warfare, e're I ſend him forth
To conquer Sin and Death the two grand foes,
160 160 By Humiliation and ſtrong Suſſerance:

His

Running Head. *Paradiſe*] The *e* is battered. *Regain'd.*] The *e* is battered. Compare the heads on pages 21, 45, 57, 95, and 103. 144 **ſubtilty,**] ſubtilty 147 **over-weening,**] overweening, 149 **Whate're**] What e're 157 **he**] Stressed.

His weakneſs ſhall o'recome Satanic ſtrength
And all the world, and maſs of ſinful fleſh;
That all the Angels and Ætherial Powers,
They now, and men hereafter may diſcern,
165 From what conſummate vertue I have choſe
This perfect Man, by merit call'd my Son,
To earn Salvation for the Sons of men.
So ſpake the Eternal Father, and all Heaven
Admiring ſtood a ſpace, then into Hymns
170 170 Burſt forth, and in Celeſtial meaſures mov'd,
Circling the Throne and Singing, while the hand
Sung with the voice, and this the argument.
Victory and Triumph to the Son of God
Now entring his great duel, not of arms,
175 But to vanquiſh by wiſdom helliſh wiles.
The Father knows the Son; therefore ſecure
Ventures his filial Vertue, though untri'd,
Againſt whate're may tempt, whate're ſeduce,
Allure, or terrifie, or undermine.

Be

162 **ſinful**] finfull 174 **duel,**] Copy 1 penned in 'Conflict' for this word. 175 Copy 1 contains a number of emendations in both ink and pencil. Those put in by pen and ink are perhaps contemporary, much faded by the washings of the paper, and done by someone who was frequently disturbed by the meter of various lines. This unknown was troubled by line 175, and wrote two trial revisions of it at the bottom of the page:

But Helliſh Wiles by Wiſdom to defeat.

But Wiſdom to oppoſe to Helliſh Wiles.

178 **whate're . . . whate're**] what e're . . . what e're Some 1671 copies have a space work-up after the second **whate're** 179 **undermine.**] The i is faint.

Paradiſe Regain'd. 11

180 180 Be fruſtrate all ye ſtratagems of Hell,
And deviliſh machinations come to nought.
So they in Heav'n their Odes and Vigils tun'd:
Mean while the Son of God, who yet ſome days
Lodg'd in *Bethabara* where *John* baptiz'd,
185 Muſing and much revolving in his breſt,
How beſt the mighty work he might begin
Of Saviour to mankind, and which way firſt
Publiſh his God-like office now mature,
One day forth walk'd alone, the Spirit leading;
190 190 And his deep thoughts, the better to converſe
With ſolitude, till far from track of men,
Thought following thought, and ſtep by ſtep led on,
He entred now the bordering Deſert wild,
And with dark ſhades and rocks environ'd round,
195 His holy Meditations thus perſu'd.
O what a multitude of thoughts at once
Awakn'd in me ſwarm, while I conſider
What from within I feel my ſelf, and hear

What

181 deviliſh] devilliſh 182 their] Unstressed. 195 perſu'd.] purſu'd. 198 hear] hear,

What from without comes often to my ears,
Ill ſorting with my preſent ſtate compar'd.
When I was yet a child, no childiſh play
To me was pleaſing, all my mind was ſet
Serious to learn and know, and thence to do
What might be publick good; my ſelf I thought
Born to that end, born to promote all truth,
All righteous things: therefore above my years,
The Law of God I read, and found it ſweet,
Made it my whole delight, and in it grew
To ſuch perfection, that e're yet my age
Had meaſur'd twice ſix years, at our great Feaſt
I went into the Temple, there to hear
The Teachers of our Law, and to propoſe
What might improve my knowledge or their own;
And was admir'd by all, yet this not all
To which my Spirit aſpir'd, victorious deeds
Flam'd in my heart, heroic acts, one while
To reſcue *Iſrael* from the *Roman* yoke,

Then

201 **child,**] Child, 203 **to do**] Note the wide spacing. 207 **read,**] read
213 **their**] Unstressed.

Paradiſe Regain'd. 13

Then to ſubdue and quell o're all the earth
Brute violence and proud Tyrannick pow'r,
220 220 Till truth were freed,and equity reſtor'd:
Yet held it more humane, more heavenly firſt
By winning words to conquer willing hearts,
And make perſwaſion do the work of fear;
At leaſt to try, and teach the erring Soul
225 Not wilfully miſ-doing, but unware
Miſled; the ſtubborn only to deſtroy.
Theſe growing thoughts my Mother ſoon perceiving
By words at times caſt forth inly rejoyc'd,
And ſaid to me apart, high are thy thoughts
230 230 O Son, but nouriſh them and let them ſoar
To what highth ſacred vertue and true worth
Can raiſe them, though above example high;
By matchleſs Deeds expreſs thy matchleſs Sire.
For know, thou art no Son of mortal man,
235 Though men eſteem thee low of Parentage,
Thy Father is the Eternal King, who rules

All

Running Head. *Paradiſe*] There is a dot in the second *a* see also pages 29, 37, 49, 77, 85, and 109. 218 quell] quel 220 freed,and] No space. 226 deſtroy.]] The 1671 *Errata* call for 'ſubdue.' 236 King,] King

All Heaven and Earth, Angels and Sons of men,
A meſſenger from God fore-told thy birth
Conceiv'd in me a Virgin, he fore-told
240 240 Thou ſhouldſt be great and ſit on *David's* Throne,
And of thy Kingdom there ſhould be no end.
At thy Nativity a glorious Quire
Of Angels in the fields of *Bethlehem* ſung
To Shepherds watching at their folds by night,
245 And told them the Meſſiah now was born,
Where they might ſee him, and to thee they came;
Directed to the Manger where thou lais't,
For in the Inn was left no better room:
A Star, not ſeen before in Heaven appearing
250 250 Guided the Wiſe Men thither from the Eaſt,
To honour thee with Incenſe, Myrrh, and Gold,
By whoſe bright courſe led on they found the place,
Affirming it thy Star new grav'n in Heaven,
By which they knew thee King of *Iſrael* born.
255 Juſt *Simeon* and Prophetic *Anna*, warn'd

By

Running Head. *Regain'd.*] The *R* is broken, see also pages 18, 46, 50, 74, 86, and 106. 241 **Kingdom**] kingdom **ſhould**] ſhall 244 **their**] Unstressed. 254 **thee**] the **born.**] Period is high.

Paradiſe Regain'd. 15

By Viſion, found thee in the Temple, and ſpake
Before the Altar and the veſted Prieſt,
Like things of thee to all that preſent ſtood.
This having heard, ſtrait I again revolv'd
260 260 The Law and Prophets, ſearching what was writ
Concerning the Meſſiah, to our Scribes
Known partly, and ſoon found of whom they ſpake
I am; this chiefly, that my way muſt lie
Through many a hard aſſay even to the death,
265 E're I the promis'd Kingdom can attain,
Or work Redemption for mankind, whoſe ſins
Full weight muſt be transferr'd upon my head.
Yet neither thus diſheartn'd or diſmay'd,
The time prefixt I waited, when behold
270 270 The Baptiſt, (of whoſe birth I oft had heard,
Not knew by ſight) now come, who was to come
Before Meſſiah and his way prepare.
I as all others to his Baptiſm came,
Which I believ'd was from above; but he

Strait

256 **Viſion,**] Viſion 258 **ſtood.**] ſtood, 259 **ſtrait**] ſtraight 268 **diſheartn'd**] diſhearten'd
271 **knew**] new

275 Strait knew me, and with loudeſt voice proclaim'd
Me him (for it was ſhew'n him ſo from Heaven)
Me him whoſe Harbinger he was; and firſt
Refus'd on me his Baptiſm to confer,
As much his greater, and was hardly won;
280 180 But as I roſe out of the laving ſtream,
Heaven open'd her eternal doors, from whence
The Spirit deſcended on me like a Dove,
And laſt the ſum of all, my Father's voice,
Audibly heard from Heav'n, pronounc'd me his,
285 Me his beloved Son, in whom alone
He was well pleas'd; by which I knew the time
Now full, that I no more ſhould live obſcure,
But openly begin, as beſt becomes
The Authority which I deriv'd from Heaven.
290 190 And now by ſome ſtrong motion I am led
Into this Wilderneſs, to what intent
I learn not yet, perhaps I need not know;
For what concerns my knowledge God reveals.

So

276 Me] Stressed? 277 Me] Stressed? 278 me] Stressed certainly. 285 Me] Stressed. 286 He] Stressed.

Paradiſe Regain'd. 17

So ſpake our Morning Star then in his riſe,
295 And looking round on every ſide beheld
A pathleſs Deſert, dusk with horrid ſhades;
The way he came not having mark'd, return
Was difficult, by humane ſteps untrod;
And he ſtill on was led, but with ſuch thoughts
300 300 Accompanied of things paſt and to come
Lodg'd in his breſt, as well might recommend
Such Solitude before choiceſt Society.
Full forty days he paſs'd, whether on hill
Sometimes, anon in ſhady vale, each night
305 Under the covert of ſome ancient Oak,
Or Cedar, to defend him from the dew,
Or harbour'd in one Cave, is not reveal'd;
Nor taſted humane food, nor hunger felt
Till thoſe days ended, hunger'd then at laſt
310 310 Among wild Beaſts: they at his ſight grew mild,
Nor ſleeping him nor waking harm'd, his walk
The fiery Serpent fled, and noxious Worm,

Running Head. *Regain'd.*] The *R* is broken and the apostrophe is down between the letters, see also pages 5, 33, 61, 69, and 89. 294 **our**] out 299 **he**] Stressed.

The Lion and fierce Tiger glar'd aloof.
But now an aged man in Rural weeds,
315 Following, as ſeem'd, the queſt of ſome ſtray Ewe,
Or wither'd ſticks to gather; which might ſerve
Againſt a Winters day when winds blow keen,
To warm him wet return'd from field at Eve,
He ſaw approach, who firſt with curious eye
320 320 Perus'd him, then with words thus utt'red ſpake.
Sir, what ill chance hath brought thee to this place
So far from path or road of men, who paſs
In Troop or Caravan, for ſingle none
Durſt ever, who return'd, and dropt not here
325 His Carcaſs, pin'd with hunger and with droughth?
I ask the rather, and the more admire,
For that to me thou ſeem'ſt the man, whom late
Our new baptizing Prophet at the Ford
Of *Jordan* honour'd ſo, and call'd thee Son
330 330 Of God; I ſaw and heard, for we ſometimes
Who dwell this wild, conſtrain'd by want, come forth
To

Running Head. *Regain'd.*] The *R* is broken, see also pages 14, 46, 50, 74, 86, and 106. 327 **me**] Stressed. 330 **we**] Stressed? 331 **dwell**] dwelt **want,come**] No space.

Paradiſe Regain'd. 19

To Town or Village nigh (nigheſt is far)
Where ought we hear, and curious are to hear,
What happ'ns new; Fame alſo finds us out.
335 To whom the Son of God. Who brought me hither
Will bring me hence, no other Guide I ſeek.
By Miracle he may, reply'd the Swain,
What other way I ſee not, for we here
Live on tough roots and ſtubs, to thirſt inur'd
340 340 More then the Camel, and to drink go far,
Men to much miſery and hardſhip born;
But if thou be the Son of God, Command
That out of theſe hard ſtones be made thee bread;
So ſhalt thou ſave thy ſelf and us relieve
345 With Food, whereof we wretched ſeldom taſte.
He ended, and the Son of God reply'd.
Think'ſt thou ſuch force in Bread? is it not written
(For I diſcern thee other then thou ſeem'ſt)
Man lives not by Bread only, but each Word
350 350 Proceeding from the mouth of God; who fed

340 then] than 345 ſeldom] ſeldome

Our Fathers here with Manna; in the Mount
Moſes was forty days, nor eat nor drank,
And forty days *Eliah* without food
Wandred this barren waſte, the ſame I now:
355 Why doſt thou then ſuggeſt to me diſtruſt,
Knowing who I am, as I know who thou art?
Whom thus anſwer'd th' Arch Fiend now undiſ-
(guis'd.
'Tis true, I am that Spirit unfortunate,
Who leagu'd with millions more in raſh revolt
360 360 Kept not my happy Station, but was driv'n
With them from bliſs to the bottomleſs deep,
Yet to that hideous place not ſo confin'd
By rigour unconniving, but that oft
Leaving my dolorous Priſon I enjoy
365 Large liberty to round this Globe of Earth,
Or range in th' Air, nor from the Heav'n of Heav'ns
Hath he excluded my reſort ſometimes.
I came among the Sons of God, when he
Gave up into my hands *Uzzean Job*

To

Running Head. *Regain'd.*] The apostrophe is low. 355 me] Stressed. 367 he] Stressed. 369 Gave] The letters Ga are very faint in some copies, e.g., copies 3, 6, 10, 13, and 17.

Paradiſe Regain'd. 21

370 370 To prove him, and illuſtrate his high worth ;
And when to all his Angels he propos'd
To draw the proud King *Ahab* into fraud
That he might fall in *Ramoth*, they demuring,
I undertook that office, and the tongues
375 Of all his flattering Prophets glibb'd with lyes
To his deſtruction, as I had in charge.
For what he bids I do ; though I have loſt
Much luſtre of my native brightneſs, loſt
To be belov'd of God, I have not loſt
380 380 To love, at leaſt contemplate and admire
What I ſee excellent in good, or fair,
Or vertuous, I ſhould ſo have loſt all ſenſe.
What can be then leſs in me then deſire
To ſee thee and approach thee, whom I know
385 Declar'd the Son of God, to hear attent
Thy wiſdom, and behold thy God-like deeds ?
Men generally think me much a foe
To all mankind: why ſhould I? they to me

Running Head. *Paradiſe*] The *e* is battered. *Regain'd.*] The apostrophe is low, and the *e* is battered. Compare the heads on pages 9, 45, 57, 95, and 103. 373 **demuring,**]] The 1671 *Errata* call for 'demurring,' 374 **office,**] Office, 375 **lyes**] lies 383 **me**] Stressed? **then**] than 385 **ofGod,**] No space. 388 **me**] Stressed.

Never did wrong or violence, by them
390 I loſt not what I loſt, rather by them
I gain'd what I have gain'd, and with them dwell
Copartner in theſe Regions of the World,
If not diſpoſer; lend them oft my aid,
Oft my advice by preſages and ſigns,
395 And anſwers, oracles, portents and dreams,
Wherbey they may direct their future life.
Envy they ſay excites me, thus to gain
Companions of my miſery and wo.
At firſt it may be; but long ſince with wo
400 Never acquainted, now I feel by proof,
That fellowſhip in pain divides not ſmart,
Nor lightens aught each mans peculiar load.
Small conſolation then, were Man adjoyn'd:
This wounds me moſt (what can it leſs) that Man,
405 Man fall'n ſhall be reſtor'd, I never more.
To whom our Saviour ſternly thus reply'd.
Deſervedly thou griev'ſt, compos'd of lyes
From

STATE 1 (nineteen of the total number of copies examined)
There are two different 1671 states of this page, see line 396.

396 **Wherbey\Whereby**] Whereby **their**] Unstressed. 400 **Never**]] The 1671 *Errata* call for 'nearer' 403 **then,were**] No space. **Man**] man 407 **lyes**] lies

Never did wrong or violence, by them
390 390 I loſt not what I loſt, rather by them
I gain'd what I have gain'd, and with them dwell
Copartner in theſe Regions of the World,
If not diſpoſer; lend them oft my aid,
Oft my advice by preſages and ſigns,
395 And anſwers, oracles, portents and dreams,
Whereby they may direct their future life.
Envy they ſay excites me, thus to gain
Companions of my miſery and wo.
At firſt it may be; but long ſince with wo
400 400 Never acquainted, now I feel by proof,
That fellowſhip in pain divides not ſmart,
Nor lightens aught each mans peculiar load.
Small conſolation then, were Man adjoyn'd:
This wounds me moſt (what can it leſs) that Man,
405 Man fall'n ſhall be reſtor'd, I never more.
To whom our Saviour ſternly thus reply'd.
Deſervedly thou griev'ſt, compos'd of lyes
From

STATE 2 (forty-one of the total number of copies examined)
There are two different 1671 states of this page, see line 396.

From the beginning, and in lies wilt end;
Who boaſt'ſt releaſe from Hell, and leave to come
410 410 Into the Heav'n of Heavens; thou com'ſt indeed,
As a poor miſerable captive thrall,
Comes to the place where he before had ſat
Among the Prime in Splendour, now depos'd,
Ejected, emptyed, gaz'd, unpityed, ſhun'd,
415 A ſpectacle of ruin or of ſcorn
To all the Hoſt of Heaven; the happy place
Imports to thee no happineſs, no joy,
Rather inflames thy torment, repreſenting
Loſt bliſs, to thee no more communicable,
420 420 So never more in Hell then when in Heaven.
But thou art ſerviceable to Heaven's King.
Wilt thou impute to obedience what thy fear
Extorts, or pleaſure to do ill excites?
What but thy malice mov'd thee to miſdeem
425 Of irghteous *Job*, then cruelly to afflict him
With all inflictions, but his patience won?

STATE 1 (nineteen of the total number of copies examined)
There are two different 1671 states of this page, see line 425.

410 **Heavens;**] Heav'ns; 412 **he**] Stressed. 414 **emptyed,**] emptied, **unpityed,**] unpitied, 417 **Imports**]] The 1671 *Errata* call for 'Imparts' 421 **Heaven's**] Heav'ns **King.**] The **K** is battered. 425 **Of irghteous\Of righteous**] Of righteous

From the beginning, and in lies wilt end;
Who boaſt'ſt releaſe from Hell, and leave to come
410 410 Into the Heav'n of Heavens; thou com'ſt indeed,
As a poor miſerable captive thrall,
Comes to the place where he before had ſat
Among the Prime in Splendour, now depos'd,
Ejected, emptyed, gaz'd, unpityed, ſhun'd,
415 A ſpectacle of ruin or of ſcorn
To all the Hoſt of Heaven; the happy place
Imports to thee no happineſs, no joy,
Rather inflames thy torment, repreſenting
Loſt bliſs, to thee no more communicable,
420 420 So never more in Hell then when in Heaven.
But thou art ſerviceable to Heaven's King.
Wilt thou impute to obedience what thy fear
Extorts, or pleaſure to do ill excites?
What but thy malice mov'd thee to miſdeem
425 Of righteous *Job*, then cruelly to afflict him
With all inflictions, but his patience won?

STATE 2 (forty-one of the total number of copies examined)
There are two different 1671 states of this page, see line 425.

The other ſervice was thy choſen task,
To be a lyer in four hundred mouths;
For lying is thy ſuſtenance, thy food.
430 4.° Yet thou pretend'ſt to truth; all Oracles
By thee are giv'n, and what confeſt more true
Among the Nations? that hath been thy craft,
By mixing ſomewhat true to vent more lyes.
But what have been thy anſwers, what but dark
435 Ambiguous and with double ſenſe deluding,
Which they who ask'd have ſeldom underſtood,
And not well underſtood as good not known?
Who ever by conſulting at thy ſhrine
Return'd the wiſer, or the more inſtruct
440 440 To flye or follow what concern'd him moſt,
And run not ſooner to his fatal ſnare?
For God hath juſtly giv'n the Nations up
To thy Deluſions; juſtly, ſince they fell
Idolatrous, but when his purpoſe is
445 Among them to declare his Providence

To

428 lyer] liar 433 lyes.] lies. 440 flye] flie 445 Among them] In some copies, e.g., copy 18, there is a space work-up between these two words.

Paradiſe Regain'd. 25

To thee not known, whence haſt thou then thy truth,
But from him or his Angels Preſident
In every Province, who themſelves diſdaining
To approach thy Temples, give thee in command
450 450 What to the ſmalleſt tittle thou ſhalt ſay
To thy Adorers; thou with trembling fear,
Or like a Fawning Paraſite obey'ſt;
Then to thy ſelf aſcrib'ſt the truth fore-told.
But this thy glory ſhall be ſoon retrench'd;
455 No more ſhalt thou by oracling abuſe
The Gentiles; henceforth Oracles are ceaſt,
And thou no more with Pomp and Sacrifice
Shalt be enquir'd at *Delphos* or elſewhere,
At leaſt in vain, for they ſhall find thee mute.
460 460 God hath now ſent his living Oracle
Into the World, to teach his final will,
And ſends his Spirit of Truth henceforth to dwell
In pious Hearts, an inward Oracle
To all truth requiſite for men to know.

So

449 **command**] The nd is out of line in all 1671 copies examined. 450 **tittle**] title
455 **ſhalt**] ſhall 461 **World,**] World 463 **an**] and

465 So ſpake our Saviour; but the ſubtle Fiend,
Though inly ſtung with anger and diſdain,
Diſſembl'd, and this Anſwer ſmooth return'd.
Sharply thou haſt inſiſted on rebuke,
And urg'd me hard with doings, which not will
470 But miſery hath reſted from me; where
470 Eaſily canſt thou find one miſerable,
And not inforc'd oft-times to part from truth;
If it may ſtand him more in ſtead to lye,
Say and unſay, feign, flatter, or abjure?
475 But thou art plac't above me, thou art Lord;
From thee I can and muſt ſubmiſs endure
Check or reproof, and glad to ſcape ſo quit.
Hard are the ways of truth, and rough to walk,
Smooth on the tongue diſcourſt, pleaſing to th'ear,
480 480 And tuneable as Silvan Pipe or Song;
What wonder then if I delight to hear
Her dictates from thy mouth? moſt men admire
Vertue, who follow not her lore: permit me
To

Original line number 470 is incorrectly placed; it is opposite actual line 471. 473 in ſtead] inſtead

Paradiſe Regain'd. 27

To hear thee when I come (ſince no man comes)
485 And talk at leaſt, though I deſpair to attain.
Thy Father, who is holy, wiſe and pure,
Suffers the Hypocrite or Atheous Prieſt
To tread his Sacred Courts, and miniſter
About his Altar, handling holy things,
490 490 Praying or vowing, and vouchſaf'd his voice
To *Balaam* Reprobate, a Prophet yet
Inſpir'd; diſdain not ſuch acceſs to me.
To whom our Saviour with unalter'd brow.
Thy coming hither, though I know thy ſcope,
495 I bid not or forbid; do as thou find'ſt
Permiſſion from above; thou canſt not more.
He added not; and Satan bowing low
His gray diſſimulation, diſappear'd
Into thin Air diffus'd: for now began
500 500 Night with her ſullen wing to double-ſhade
The Deſert, Fowls in thir clay neſts were couch't;
And now wild Beaſts came forth the woods to roam.
The End of the Firſt Book'.

---

485 **deſpair**] diſpair 490 **vouchſaf'd**] The apostrophe is very faint in all copies examined. 500 **wing**] wings 501 **The**] The **T** is the same as in the catchword of page 7, [state 2]. **thir**] Stressed? ***The End of the Firſt Book'.***] *The End of the firſt Book'*. The apostrophe prints in all copies examined.

28

PARADISE REGAIN'D.

The Second BOOK.

MEan while the new-baptiz'd, who yet remain'd
At *Jordan* with the Baptiſt, and had ſeen
Him whom they heard ſo late expreſly call'd
Jeſus Meſſiah Son of God declar'd,
5 And on that high Authority had believ'd,
And with him talkt, and with him lodg'd, I mean
Andrew and *Simon*, famous after known
With others though in Holy Writ not nam'd,
Now miſſing him thir joy ſo lately found,
10 So lately found, and ſo abruptly gone,
Began to doubt, and doubted many days,

And

Ornaments. Probably the same sorts were used at the beginning of each of the four Books; but as compared with the beginning of *The Firſt BOOK.* here the second and seventh from the left in the bottow row are solid.
Title. PARADISE REGAIN'D.] The same type is used as was used for the title on page 1, but the words A POEM. on that page are omitted and there are more lines of text on the page. The rules are solid, not composite. *BOOK.*] The period is faint in some copies, but clear in others.

TEXT. 5 believ'd,] beliv'd, 9 thir] Unstressed. 10 lately] The first l is battered.
11 Began] The g and a are battered.

Paradiſe Regain'd. 29

And as the days increas'd, increas'd thir doubt:
Sometimes they thought he might be only ſhewn,
And for a time caught up to God, as once
15 *Moſes* was in the Mount, and miſſing long;
And the great *Thisbite* who on fiery wheels
Rode up to Heaven, yet once again to come.
Therefore as thoſe young Prophets then with care
Sought loſt *Eliah*, ſo in each place theſe
20 20 Nigh to *Bethabara*; in *Jerico*
The City of Palms, *Ænon*, and *Salem* Old,
Machærus and each Town or City wall'd
On this ſide the broad lake *Genezaret*,
Or in *Perea*, but return'd in vain.
25 Then on the bank of *Jordan*, by a Creek:
Where winds with Reeds, and Oſiers whiſp'ring play
Plain Fiſhermen, no greater men them call,
Cloſe in a Cottage low together got
Thir unexpected loſs and plaints out breath'd.
30 30 Alas, from what high hope to what relapſe
Un-

Running Head. *Paradiſe*] There is a dot in the second *a* see also pages 13, 37, 49, 77, 85, and 109.
12 **thir**] Unstressed. 29 **Thir**] Unstressed. 30 **from what**] from that

30 *Paradiſe Regain'd.*

Unlook'd for are we fall'n, our eyes beheld
Meſſiah certainly now come, ſo long
Expected of our Fathers; we have heard
His words, his wiſdom full of grace and truth,
35 Now, now, for ſure, deliverance is at hand,
The Kingdom ſhall to *Iſrael* be reſtor'd:
Thus we rejoyc'd, but ſoon our joy is turn'd
Into perplexity and new amaze:
For whither is he gone, what accident
40 [40] Hath rapt him from us? will he now retire
After appearance, and again prolong
Our expectation? God of *Iſrael*,
Send thy Meſſiah forth, the time is come;
Behold the Kings of the Earth how they oppreſs
45 Thy choſen, to what highth thir pow'r unjuſt
They have exalted, and behind them caſt
All fear of thee, ariſe and vindicate
Thy Glory, free thy people from thir yoke,
But let us wait; thus far he hath perform'd,

Sent

Running Head. *Regain'd.*] The apostrophe is low. 37 we] Unstressed? 45 thir] Unstressed. 48 thir] Unstressed.

Paradiſe Regain'd. 31

50 50 Sent his Anointed, and to us reveal'd him,
By his great Prophet, pointed at and ſhown,
In publick, and with him we have convers'd;
Let us be glad of this, and all our fears
Lay on his Providence; he will not fail
55 Nor will withdraw him now, nor will recall,
Mock us with his bleſt ſight, then ſnatch him hence,
Soon we ſhall ſee our hope, our joy return.
Thus they out of their plaints new hope reſume
To find whom at the firſt they found unſought:
60 60 But to his Mother *Mary*, when ſhe ſaw
Others return'd from Baptiſm, not her Son,
Nor left at *Jordan*, tydings of him none;
Within her breſt, though calm; her breſt though pure,
Motherly cares and fears got head, and rais'd
65 Some troubl'd thoughts, which ſhe in ſighs thus clad.
O what avails me now that honour high
To have conceiv'd of God, or that ſalute
Hale highly favour'd, among women bleſt;
While

56 **ſnatch**] The **h** is battered. 58 **their**] Unstressed? 62 **tydings**] tidings
63 **calm;her**] No space.

While I to ſorrows am no leſs advanc't,
70 And fears as eminent, above the lot
Of other women, by the birth I bore,
In ſuch a ſeaſon born when ſcarce a Shed
Could be obtain'd to ſhelter him or me
From the bleak air; a Stable was our warmth,
75 A Manger his, yet ſoon enforc't to flye
Thence into *Egypt*, till the Murd'rous King
Were dead, who ſought his life, and miſſing fill'd
With Infant blood the ſtreets of *Bethlehem*;
From *Egypt* home return'd, in *Nazareth*
80 Hath been our dwelling many years, his life
Private, unactive, calm, contemplative,
Little ſuſpicious to any King; but now
Full grown to Man, acknowledg'd, as I hear,
By *John* the Baptiſt, and in publick ſhown,
85 Son own'd from Heaven by his Father's voice;
I look't for ſome great change; to Honour? no,
But trouble, as old *Simeon* plain fore-told,
That

75 flye] fly 80 dwelling] dewlling 86 look't] look'd

Paradiſe Regain'd. 33

That to the fall and riſing he ſhould be
Of many in *Iſrael*, and to a ſign
90 90 Spoken againſt, that through my very Soul
A ſword ſhall pierce, this is my favour'd lot,
My Exaltation to Afflictions high;
Afflicted I may be, it ſeems, and bleſt;
I will not argue that, nor will repine.
95 But where delays he now? ſome great intent
Conceals him: when twelve years he ſcarce had (ſeen,
I loſt him, but ſo found, as well I ſaw
He could not loſe himſelf; but went about
His Father's buſineſs; what he meant I mus'd,
100 100 Since underſtand; much more his abſence now
Thus long to ſome great purpoſe he obſcures.
But I to wait with patience am inur'd;
My heart hath been a ſtore-houſe long of things
And ſayings laid up, portending ſtrange events.
105 Thus *Mary* pondering oft, and oft to mind
Recalling what remarkably had paſs'd

D Since

Running Head. *Regain'd.*] The *R* is broken and the apostrophe is down between the letters, see also pages 5, 17, 61, 69, and 89. 88 **he**] Stressed. 96 (**ſeen,**] In many 1671 copies there is an ink smear above the comma. 98 **loſe**] looſe 101 **he**] Stressed.
105 **pondering**] pondring

Since firſt her Salutation heard, with thoughts
Meekly compos'd awaited the fulfilling:
110 The while her Son tracing the Deſert wild,
110 Sole but with holieſt Meditations fed,
Into himſelf deſcended, and at once
All his great work to come before him ſet;
How to begin, how to accompliſh beſt
His end of being on Earth, and miſſion high:
115 For Satan with ſlye preface to return
Had left him vacant, and with ſpeed was gon
Up to the middle Region of thick Air,
Where all his Potentates in Council ſate;
120 There without ſign of boaſt, or ſign of joy,
120 Sollicitous and blank he thus began.
Princes, Heavens antient Sons, Æthereal Thrones,
Demonian Spirits now, from the Element
Each of his reign allotted, rightlier call'd,
Powers of Fire, Air, Water, and Earth beneath,
125 So may we hold our place and theſe mild ſeats
Without

The original line numbers are one line too high, i.e., 110 is opposite actual 109. 119 joy,] joy
121 antient] The e is battered thus preventing the n from printing clearly.

Paradiſe Regain'd. 35

Without new trouble; ſuch an Enemy
Is ris'n to invade us, who no leſs
Threat'ns our expulſion down to Hell;
I, as I undertook, and with the vote
130 130 Conſenting in full frequence was impowr'd,
Have found him, view'd him, taſted him, but find
Far other labour to be undergon
Then when I dealt with *Adam* firſt of Men,
Though *Adam* by his Wives allurement fell,
135 However to this Man inferior far,
If he be Man by Mothers ſide at leaſt,
With more then humane gifts from Heaven adorn'd,
Perfections abſolute, Graces divine,
And amplitude of mind to greateſt Deeds.
140 140 Therefore I am return'd, leſt confidence
Of my ſucceſs with *Eve* in Paradiſe
Deceive ye to perſwaſion over-ſure
Of like ſucceeding here; I ſummon all
Rather to be in readineſs, with hand

127 **who**] whom 128 **Threat'ns our**]] The 1671 *Errata* call for 'Threat'ns then our' 130 **frequence**] freequence 133 **Then**] Than 136 **he**] Stressed? 137 **then**] than 142 **perſwaſion**] perſuaſion

145 Or counſel to aſſiſt; leſt I who erſt
Thought none my equal, now be over-match'd.
So ſpake the old Serpent doubting, and from all
With clamour was aſſur'd thir utmoſt aid
At his command; when from amidſt them roſe
150 150 *Belial* the diſſoluteſt Spirit that fell,
The ſenſualleſt, and after *Aſmodai*
The fleſhlieſt Incubus, and thus advis'd.
Set women in his eye and in his walk,
Among daughters of men the faireſt found;
155 Many are in each Region paſſing fair
As the noon Skie; more like to Goddeſſes
Then Mortal Creatures, graceful and diſcreet,
Expert in amorous Arts, enchanting tongues
Perſwaſive, Virgin majeſty with mild
160 160 And ſweet allay'd, yet terrible to approach,
Skill'd to retire, and in retiring draw
Hearts after them tangl'd in Amorous Nets.
Such object hath the power to ſoft'n and tame
Severeſt

146 **over-match'd.**] over match'd. 150 **diſloluteſt**] diſſoluteſt Probably foul case.
157 **graceful**] gracefull 159 **Perſwaſive,**] Perſuaſive, 162 **in**] The i is faint in many copies.
163 **object**] The b is battered in all copies examined.

Severeſt temper, ſmooth the rugged'ſt brow,
165 Enerve, and with voluptuous hope diſſolve,
Draw out with credulous deſire, and lead
At will the manlieſt, reſoluteſt breſt,
As the Magnetic hardeſt Iron draws.
Women, when nothing elſe, beguil'd the heart
170 170 Of wiſeſt *Solomon*, and made him build,
And made him bow to the Gods of his Wives.
To whom quick anſwer Satan thus return'd.
Belial, in much uneven ſcale thou weigh'ſt
All others by thy ſelf; becauſe of old
175 Thou thy ſelf doat'ſt on womankind, admiring
Thir ſhape, thir colour, and attractive grace,
None are, thou think'ſt, but taken with ſuch toys.
Before the Flood thou with thy luſty Crew,
Falſe titl'd Sons of God, roaming the Earth
180 180 Caſt wanton eyes on the daughters of men,
And coupl'd with them, and begot a race.
Have we not ſeen, or by relation heard,

Running Head. *Paradiſe*] The second *a* has a dot in it, see also pages 13, 29, 49, 77, 85, and 109.
164 Severeſt] The second e is battered.

In Courts and Regal Chambers how thou lurk'ſt,
In Wood or Grove by moſſie Fountain ſide,
185 In Valley or Green Meadow to way-lay
Some beauty rare, *Caliſto*, *Clymene*,
Daphne, or *Semele*, *Antiopa*,
Or *Amymone*, *Syrinx*, many more
Too long, then lay'ſt thy ſcapes on names ador'd,
190 190 *Apollo*, *Neptune*, *Jupiter*, or *Pan*,
Satyr, or Fawn, or Silvan? But theſe haunts
Delight not all; among the Sons of Men,
How many have with a ſmile made ſmall account
Of beauty and her lures, eaſily ſcorn'd
195 All her aſſaults, on worthier things intent?
Remember that *Pellean* Conquerour,
A youth, how all the Beauties of the Eaſt
He ſlightly view'd, and ſlightly over-paſs'd;
How hee ſirnam'd of *Africa* diſmiſs'd
200 200 In his prime youth the fair *Iberian* maid.
For *Solomon* he liv'd at eaſe, and full

Of

183 **lurk'ſt,**] In copy 19 the ſt ligature failed to print. 185 **Green**] green Line Number. **190**] In copy 19 only the 0 and part of the tail of the 9 are present. 190 ***Jupiter,***] *Jupiter* 192 **all;**] all, 194 **ſcorn'd**] ſcorn'd, No comma is wanted. 197 This line is indented in 1680. **youth,**] Youth, 198 **flightly**] A broken ligature fl is used for the ligature 'ſl' Probably foul case. The fl is unmistakable, see Book 1:21, 54, 67, 162, 375, and elsewhere. The ligature 'fl' is narrower than 'ſl' The other difference in the two ligatures is in the feet of the letters. **over-paſs'd;**] overpaſs'd; 199 **hee**] he Stressed. Line Number. **200**] In copy 19 only 0 is present. 200 **maid.**] Maid.

Of honour, wealth, high fare, aim'd not beyond
Higher deſign then to enjoy his State;
Thence to the bait of Women lay expos'd;
205 But he whom we attempt is wiſer far
Then *Solomon*, of more exalted mind,
Made and ſet wholly on the accompliſhment
Of greateſt things; what woman will you find,
Though of this Age the wonder and the fame,
210 210 On whom his leiſure will vouchſafe an eye
Of fond deſire? or ſhould ſhe confident,
As ſitting Queen ador'd on Beauties Throne,
Deſcend with all her winning charms begirt
To enamour, as the Zone of *Venus* once
215 Wrought that effect on *Jove*, ſo Fables tell;
How would one look from his Majeſtick brow
Seated as on the top of Vertues hill,
Diſcount'nance her deſpis'd, and put to rout
All her array; her female pride deject,
220 220 Or turn to reverent awe? for Beauty ſtands

203 **then**] than 205 **he**] Stressed. **we**] Stressed? 206 **Then**] Than 208 **things;**] things, **woman**] Woman 209 **Age**] age 213 **begirt**] The i is faint, only the dot printing in many copies. 216 **from**] for **brow**] The w is battered in most copies examined, but clear in a few others. 218 **rout**] rout, 220 **awe?**] aw?

In the admiration only of weak minds
Led captive; ceaſe to admire, and all her Plumes
Fall flat and ſhrink into a trivial toy,
At every ſudden ſlighting quite abaſht:
225 Therefore with manlier objects we muſt try
His conſtancy, with ſuch as have more ſhew
Of worth, of honour, glory, and popular praiſe;
Rocks whereon greateſt men have oftеſt wreck'd;
Or that which only ſeems to ſatisfie
230 Lawful deſires of Nature, not beyond;
And now I know he hungers where no food
Is to be found, in the wide Wilderneſs;
The reſt commit to me, I ſhall let paſs
No advantage, and his ſtrength as oft aſſay.
235 He ceas'd, and heard thir grant in loud acclaim;
Then forthwith to him takes a choſen band
Of Spirits likeſt to himſelf in guile
To be at hand, and at his beck appear,
If cauſe were to unfold ſome active Scene

Of

225 we] Stressed. 228 men] Men 230 Lawful] Lawfull 232 wide] wild Wilderneſs;] Wilderneſs, 233 me,] Stressed. Copy 1 pens 'mee' 235 thir] their Unstressed.

Paradiſe Regain'd. 41

240 240 Of various perſons each to know his part;
Then to the Deſert takes with theſe his flight;
Where ſtill from ſhade to ſhade the Son of God
After forty days faſting had remain'd,
Now hungring firſt, and to himſelf thus ſaid.
245 Where will this end? four times ten days I have (paſs'd
Wandring this woody maze, and humane food
Nor taſted, nor had appetite; that Faſt
To Vertue I impute not, or count part
Of what I ſuffer here; if Nature need not,
250 250 Or God ſupport Nature without repaſt
Though needing, what praiſe is it to endure?
But now I feel I hunger, which declares,
Nature hath need of what ſhe asks; yet God
Can ſatisfie that need ſome other way,
255 Though hunger ſtill remain: ſo it remain
Without this bodies waſting, I content me,
And from the ſting of Famine fear no harm,
Nor mind it, fed with better thoughts that feed
Mee

240 perſons] Perſons 246 maze,and] No space. 252 feel] feel,

Mee hungring more to do my Fathers will.

260 269 It was the hour of night, when thus the Son
Commun'd in ſilent walk, then laid him down
Under the hoſpitable covert nigh
Of Trees thick interwoven; there he ſlept,
And dream'd, as appetite is wont to dream,
265 Of meats and drinks, Natures refreſhment ſweet;
Him thought, he by the Brook of *Cherith* ſtood
And ſaw the Ravens with their horny beaks
Food to *Elijah* bringing Even and Morn,
Though ravenous, taught to abſtain from what they (brought:
270 270 He ſaw the Prophet alſo how he fled
Into the Deſert, and how there he ſlept
Under a Juniper; then how awakt,
He found his Supper on the coals prepar'd,
And by the Angel was bid riſe and eat,
275 And eat the ſecond time after repoſe,
The ſtrength whereof ſuffic'd him forty days;
Sometimes that with *Elijah* he partook,

Or

259 **Mee**] Me I think the word was intentionally stressed in 1671. 263 **Trees**] trees 266 **he**] Stressed. 267 **their**] Unstressed. 269 **ravenous,**] ravenous. 272 **awakt,**] awak't, 277 **he**] Stressed.

Paradiſe Regain'd. 43

Or as a gueſt with *Daniel* at his pulſe.
Thus wore out night, and now the Herald Lark
280 280 Left his ground-neſt, high towring to deſcry
The morns approach, and greet her with his Song:
As lightly from his graſſy Couch up roſe
Our Saviour, and found all was but a dream,
Faſting he went to ſleep, and faſting wak'd.
285 Up to a hill anon his ſteps he rear'd,
From whoſe high top to ken the proſpect round,
If Cottage were in view, Sheep-cote or Herd;
But Cottage, Herd or Sheep-cote none he ſaw,
Only in a bottom ſaw a pleaſant Grove,
290 290 With chaunt of tuneful Birds reſounding loud;
Thither he bent his way, determin'd there
To reſt at noon, and entr'd ſoon the ſhade
High rooft and walks beneath, and alleys brown
That open'd in the midſt a woody Scene,
295 Natures own work it ſeem'd (Nature taught Art)
And to a Superſtitious eye the haunt

Of

278 **pulſe.**] Pulſe. 280 **deſcry**] diſcry 282 **Couch**] couch 290 **tuneful**] tunefull
Catchword. **Of**] In all copies except copies 6, 7, 10, and 14, the two letters of the catchword are plain.

Of Wood-Gods and Wood-Nymphs; he view'd it (round,
When ſuddenly a man before him ſtood,
Not ruſtic as before, but ſeemlier clad,
300 §9 As one in City, or Court, or Palace bred,
And with fair ſpeech theſe words to him addreſs'd.
With granted leave officious I return,
But much more wonder that the Son of God
In this wild ſolitude ſo long ſhould bide
305 Of all things deſtitute, and well I know,
Not without hunger. Others of ſome note,
As ſtory tells, have trod this Wilderneſs;
The Fugitive Bond-woman with her Son
Out caſt *Nebaioth*, yet found he relief
310 §10 By a providing Angel; all the race
Of *Iſrael* here had famiſh'd, had not God
Rain'd from Heaven Manna, and that Prophet bold
Native of *Thebes* wandring here was fed
Twice by a voice inviting him to eat.
315 Of thee theſe forty days none hath regard,

Forty

308 **Fugitive**] fugitive 309 **he**]] Stressed. Should this be 'ſhe'? Beeching (1900) in his only note to his *Paradise Regained* text states that 1695 reads 'here' Wright (1903) states that 'here' originated in 1705. No Illinois copy of 1695 reads other than **he** and 'here' is the reading in the three or four 1705 copies at hand. Blakeney, *Paradise Regained*, London: Eric Partridge Ltd. at the Scholartis Press, 1932, page 122, has a sensible note, and correctly states that most 'editors' have printed 'here' though there is neither reason nor authority for this change. The context seems to call for 'ſhe' as the story is Hagar's. 313 ***Thebes***]] The 1671 *Errata* call for '*Thebez*' Milton wanted to be sure that the word would be read as two syllables, as the line needs both syllables or is deficient. 314 **eat.**] eat,

Paradiſe Regain'd. 45

Forty and more deſerted here indeed.
To whom thus Jeſus;what conclud'ſt thou hence?
They all had need, I as thou ſeeſt have none.
How haſt thou hunger then? Satan reply'd,
320 320 Tell me if Food were now before thee ſet,
Would'ſt thou not eat? Thereafter as I like
The giver, anſwer'd Jeſus. Why ſhould that
Cauſe thy refuſal, ſaid the ſubtle Fiend,
Haſt thou not right to all Created things,
325 Owe not all Creatures by juſt right to thee
Duty and Service, nor to ſtay till bid,
But tender all their power? nor mention I
Meats by the Law unclean, or offer'd firſt
To Idols, thoſe young *Daniel* could refuſe;
330 330 Nor proffer'd by an Enemy, though who
Would ſcruple that, with want oppreſt? behold
Nature aſham'd, or better to expreſs,
Troubl'd that thou ſhouldſt hunger, hath purvey'd
From all the Elements her choiceſt ſtore

To

Running Head. *Paradiſe*] The *e* is battered. *Regain'd.*] The *e* is battered. Compare the heads on pages 9, 21, 57, 95, and 103. 317 **Jeſus;what**] No space. 325 **Owe**] Ow 326 **Service,**] ſervice, 328 **offer'd**] The **ff** ligature is battered. 331 **behold**] Behold 333 **ſhouldſt**] ſhould'ſt

To treat thee as beſeems, and as her Lord
With honour, only deign to ſit and eat.
He ſpake no dream, for as his words had end,
Our Saviour lifting up his eyes beheld
In ample ſpace under the broadeſt ſhade
340 A Table richly ſpred, in regal mode,
With diſhes pill'd, and meats of nobleſt ſort
And ſavour, Beaſts of chaſe, or Fowl of game,
In paſtry built, or from the ſpit, or boyl'd,
Gris-amber-ſteam'd; all Fiſh from Sea or Shore,
Freſhet, or purling Brook, of ſhell or fin,
And exquiſiteſt name, for which was drain'd
Pontus and *Lucrine* Bay, and *Afric* Coaſt.
Alas how ſimple, to theſe Cates compar'd,
Was that crude Apple that diverted *Eve*!
350 And at a ſtately ſide-board by the wine
That fragrant ſmell diffus'd, in order ſtood
Tall ſtripling youths rich clad, of fairer hew
Then *Ganymed* or *Hylas*, diſtant more

Under

Running Head. ***Regain'd.***] The ***R*** is broken, see also pages 14, 18, 50, 74, 86, and 106.
340 **regal**] Regal 341 **pill'd,**]] The 1671 *Errata* call for 'pil'd,' 343 **paſtry**] Paſtry
347 ***Lucrine***] The *c* is smeared with ink in most copies. In a few it is clear. 351 This line is indented in 1680. 353 **Then**] Than

Paradiſe Regain'd. 47

Under the Trees now trip'd, now ſolemn ſtood
355 Nymphs of *Diana*'s train, and *Naiades*
With fruits and flowers from *Amalthea*'s horn,
And Ladies of th' *Heſperides*, that ſeem'd
Fairer then feign'd of old, or fabl'd ſince
Of Fairy Damſels met in Foreſt wide
360 360 By Knights of *Logres*, or of *Lyones*,
Lancelot or *Pelleas*, or *Pellenore*,
And all the while Harmonious Airs were heard
Of chiming ſtrings, or charming pipes and winds
Of gentleſt gale *Arabian* odors fann'd
365 From their ſoft wings, and *Flora*'s earlieſt ſmells.
Such was the Splendour, and the Tempter now
His invitation earneſtly renew'd.
What doubts the Son of God to ſit and eat?
Theſe are not Fruits forbidden, no interdict
370 370 Defends the touching of theſe viands pure,
Their taſte no knowledge, works at leaſt of evil,
But life preſerves, deſtroys life's enemy,

Hunger

357 th' *Heſperides*,] the *Heſperides*, 358 then] than 359 Foreſt] foreſt
362 Harmonious] harmonious 366 Splendour,] ſplendour, 369 Fruits] fruits
370 viands] Viands 371 knowledge, works]] The 1671 *Errata* call for 'knowledge works,'
372 life preſerves,] There is a space work-up between these two words in all copies examined.

Hunger, with ſweet reſtorative delight.
All theſe are Spirits of Air, and Woods, and Springs,
375 Thy gentle Miniſters, who come to pay
Thee homage, and acknowledge thee thir Lord:
What doubt'ſt thou Son of God? ſit down and eat.
To whom thus Jeſus temperately reply'd:
Said'ſt thou not that to all things I had right?
380 And who withholds my pow'r that right to uſe?
Shall I receive by gift what of my own,
When and where likes me beſt, I can command?
I can at will, doubt not, aſſoon as thou,
Command a Table in this Wilderneſs,
385 And call ſwift flights of Angels miniſtrant
Array'd in Glory on my cup to attend:
Why ſhouldſt thou then obtrude this diligence,
In vain, where no acceptance it can find,
And with my hunger what haſt thou to do?
390 Thy pompous Delicacies I contemn,
And count thy ſpecious gifts no gifts but guiles.

To

Running Head. *Paradiſe*] The *d* is broken, see also pages 60, 72, 96, and 100. 383 **aſſoon**]] A printer's error for 'as ſoon' 390 **pompous**]] Columbia text and note are wrong. No copy examined used capital 'P'

To whom thus anſwer'd Satan malecontent:
That I have alſo power to give thou ſeeſt,
If of that pow'r I bring thee voluntary
395 What I might have beſtow'd on whom I pleas'd,
And rather opportunely in this place
Choſe to impart to thy apparent need,
Why ſhouldſt thou not accept it? but I ſee
What I can do or offer is ſuſpect;
400 400 Of theſe things others quickly will diſpoſe
Whoſe pains have earn'd the far fet ſpoil. With that
Both Table and Proviſion vaniſh'd quite
With ſound of Harpies wings, and Talons heard;
Only the importune Tempter ſtill remain'd,
405 And with theſe words his temptation purſu'd.
By hunger, that each other Creature tames,
Thou art not to be harm'd, therefore not mov'd;
Thy temperance invincible beſides,
For no allurement yields to appetite,
410 410 And all thy heart is ſet on high deſigns,

Running Head. *Paradiſe*] There is a dot in the second *a* see also pages 13, 29, 37, 77, 85, and 109.
408 temperance] Space between e and m

High actions; but wherewith to be atchiev'd?
Great acts require great means of enterpriſe,
Thou art unknown, unfriended, low of birth,
A Carpenter thy Father known, thy ſelf
415 Bred up in poverty and ſtreights at home;
Loſt in a Deſert here and hunger-bit:
Which way or from what hope doſt thou aſpire
To greatneſs? whence Authority deriv'ſt,
What Followers, what Retinue canſt thou gain,
420 420 Or at thy heels the dizzy Multitude,
Longer then thou canſt feed them on thy coſt?
Money brings Honour, Friends, Conqueſt, and (Realms;
What rais'd *Antipater* the *Edomite*,
And his Son *Herod* plac'd on *Juda*'s Throne;
425 (Thy throne) but gold that got him puiſſant friends?
Therefore, if at great things thou wouldſt arrive,
Get Riches firſt, get Wealth, and Treaſure heap,
Not difficult, if thou hearken to me,
Riches are mine, Fortune is in my hand;

They

Running Head. *Regain'd.*] The *R* is broken, see also pages 14, 18, 46, 74, 86, and 106.
413 unknown,] unknow, birth,] Birth, 421 then] than 422 Conqueſt,] Conqueſt
425 throne)but] No space. 428 me,] Stressed.

Paradiſe Regain'd. 51

430 430 They whom I favour thrive in wealth amain,
While Virtue, Valour, Wiſdom ſit in want.
To whom thus Jeſus patiently reply'd;
Yet Wealth without theſe three is impotent,
To gain dominion or to keep it gain'd.
435 Witneſs thoſe antient Empires of the Earth,
In highth of all thir flowing wealth diſſolv'd:
But men endu'd with theſe have oft attain'd
In loweſt poverty to higheſt deeds;
Gideon and *Jephtha*, and the Shepherd lad,
440 440 Whoſe off-ſpring on the Throne of *Juda* ſat
So many Ages, and ſhall yet regain
That ſeat, and reign in *Iſrael* without end.
Among the Heathen, (for throughout the World
To me is not unknown what hath been done
445 Worthy of Memorial) canſt thou not remember
Quintius, *Fabricius*, *Curius*, *Regulus*?
For I eſteem thoſe names of men ſo poor
Who could do mighty things, and could contemn

431 Virtue,] Vertue, 435 antient] ancient but clear in others. 443 World] The d is bad in many copies examined, 444 me] Stressed.

Riches though offer'd from the hand of Kings.
450 And what in me ſeems wanting, but that I
May alſo in this poverty as ſoon
Accompliſh what they did, perhaps and more ?
Extol not Riches then, the toyl of Fools,
The wiſe mans cumbrance if not ſnare, more apt
455 To ſlacken Virtue, and abate her edge,
Then prompt her to do aught may merit praiſe.
What if with like averſion I reject
Riches and Realms ; yet not for that a Crown,
Golden in ſhew, is but a wreath of thorns,
460 Brings dangers, troubles, cares, and ſleepleſs nights
To him who wears the Regal Diadem,
When on his ſhoulders each mans burden lies ;
For therein ſtands the office of a King,
His Honour, Vertue, Merit and chief Praiſe,
465 That for the Publick all this weight he bears.
Yet he who reigns within himſelf, and rules
Paſſions, Deſires, and Fears, is more a King;
Which

450 me] Stressed. 455 Virtue,] Vertue, 456 Then] Than in all copies. 463 King,] The K is battered

Which every wiſe and vertuous man attains :
And who attains not, ill aſpires to rule
470 470 Cities of men, or head-ſtrong Multitudes,
Subject himſelf to Anarchy within,
Or lawleſs paſſions in him which he ſerves.
But to guide Nations in the way of truth
By ſaving Doctrine, and from errour lead
475 To know, and knowing worſhip God aright,
Is yet more Kingly, this attracts the Soul,
Governs the inner man, the nobler part,
That other o're the body only reigns,
And oft by force, which to a generous mind
480 480 So reigning can be no ſincere delight.
Beſides to give a Kingdom hath been thought
Greater and nobler done, and to lay down
Far more magnanimous, then to aſſume.
Riches are needleſs then, both for themſelves,
485 And for thy reaſon why they ſhould be ſought,
To gain a Scepter, oftest better miſs't.

The End of the Second Book.

Running Head. *Paradiſe*] There is a space work-up after this word in all copies examined, see also pages 73 and 93. 483 then] than *The End of the Second Book.*] These words occupy the line on which the signature [E3] would otherwise have been set.

54

PARADISE REGAIN'D.

The Third BOOK.

SO ſpake the Son of God, and Satan ſtood
A while as mute confounded what to ſay,
What to reply, confuted and convinc't
Of his weak arguing, and fallacious drift;
5 At length collecting all his Serpent wiles,
With ſoothing words renew'd, him thus accoſts.
I ſee thou know'ſt what is of uſe to know,
What beſt to ſay canſt ſay, to do canſt do;
Thy actions to thy words accord, thy words
10 To thy large heart give utterance due, thy heart
Conteins of good, wiſe, juſt, the perfect ſhape.
Should

Ornaments. These sorts are here retained from the heading of Book 2, page 28.
Title. **PARADISE REGAIN'D.**] This is the same type as was used for the title opening Books 1 and 2, except for the transposition of the two A's in **PARADISE** *BOOK.*] The letter *K* appears to have been replaced here, and prints with the nick in its lower element in about half the copies examined and without it in the other half. Copy 2 has only the uninked impression of the period.

TEXT. Line Number. 10] The number is indecipherable in all copies examined.
11 **Conteins**] Contains Columbia text is wrong and carries no note probably because, using New York Public 1671², copy 52, the lower left-hand corner of the page has been defaced and stained, and the first word in line 11 is obscured. But it can actually be made out and is **Conteins** as in all other copies examined.

Should Kings and Nations from thy mouth conſult,
Thy Counſel would be as the Oracle
Urim and *Thummim*, thoſe oraculous gems
15 On *Aaron's* breaſt: or tongue of Seers old
Infallible; or wert thou ſought to deeds
That might require th' array of war, thy skill
Of conduct would be ſuch, that all the world
Could not ſuſtain thy Proweſs, or ſubſiſt
20 In battel, though againſt thy few in arms.
Theſe God-like Vertues wherefore doſt thou hide?
Affecting private life, or more obſcure
In ſavage Wilderneſs, wherefore deprive
All Earth her wonder at thy acts, thy ſelf
25 The fame and glory, glory the reward
That ſole excites to high attempts the flame
Of moſt erected Spirits, moſt temper'd pure
Ætherial, who all pleaſures elſe deſpiſe,
All treaſures and all gain eſteem as droſs,
30 And dignities and powers all but the higheſt?

17 war,] war 18 would] The w is battered, worn, and filled in all copies examined.
22 affecting] The i is faint in some copies. 23 Wilderneſs,] Wilderderneſs,

Thy years are ripe, and over-ripe, the Son
Of *Macedonian Philip* had e're theſe
Won *Aſia* and the Throne of *Cyrus* held
At his diſpoſe, young *Scipio* had brought down
35 The *Carthaginian* pride, young *Pompey* queli'd
The *Pontic* King and in triumph had rode.
Yet years, and to ripe years judgment mature,
Quench not the thirſt of glory, but augment.
Great *Julius*, whom now all the world admires
40 40 The more he grew in years, the more inflam'd
With glory, wept that he had liv'd ſo long
Inglorious: but thou yet art not too late.
To whom our Saviour calmly thus reply'd.
Thou neither doſt perſwade me to ſeek wealth
45 For Empires ſake, nor Empire to affect
For glories ſake by all thy argument.
For what is glory but the blaze of fame,
The peoples praiſe, if always praiſe unmixt?
And what the people but a herd confus'd,

A

31 Son] ſon 34 diſpoſe,] The dot over the i is completely gone in most copies, although in a few there is a trace of it. 44 perſwade] perſuade

Paradiſe Regain'd. 57

50 59 A miſcellaneous rabble, who extol
Things vulgar, & well weigh'd, ſcarce worth the [praiſe,
They praiſe and they admire they know not what;
And know not whom, but as one leads the other;
And what delight to be by ſuch extoll'd,
55 To live upon thir tongues and be thir talk,
Of whom to be diſprais'd were no ſmall praiſe?
His lot who dares be ſingularly good.
Th' intelligent among them and the wiſe
Are few, and glory ſcarce of few is rais'd.
60 60 This is true glory and renown, when God
Looking on the Earth, with approbation marks
The juſt man, and divulges him through Heaven
To all his Angels, who with true applauſe
Recount his praiſes; thus he did to *Job*,
65 When to extend his fame through Heaven & Earth,
As thou to thy reproach mayſt well remember,
He ask'd thee, haſt thou ſeen my ſervant *Job*?
Famous he was in Heaven, on Earth leſs known;
Where

Running Head. ***Paradiſe***] The ***e*** is battered. ***Regain'd.***] The ***e*** is battered. Compare the heads on pages 9, 21, 45, 95, and 103. 51 **&**] and **[praiſe,]**] Columbia's text and note are wrong, as the comma, though smeared, is clear in all 1671 copies. Instead of the usual parenthesis a bracket is used before the word in 1671. 62 **divulges**] devulges

Where glory is falſe glory, attributed
70 To things not glorious, men not worthy of fame.
They err who count it glorious to ſubdue
By Conqueſt far and wide, to over-run
Large Countries, and in field great Battels win,
Great Cities by aſſault: what do theſe Worthies,
75 But rob and ſpoil, burn, ſlaughter, and enſlave
Peaceable Nations, neighbouring, or remote,
Made Captive, yet deſerving freedom more
Then thoſe thir Conquerours, who leave behind
Nothing but ruin wereſoe're they rove,
80 And all the flouriſhing works of peace deſtroy,
Then ſwell with pride, and muſt be titl'd Gods,
Great Benefactors of mankind, Deliverers,
Worſhip't with Temple, Prieſt and Sacrifice;
One is the Son of *Jove*, of *Mars* the other,
85 Till Conquerour Death diſcover them ſcarce men,
Rowling in brutiſh vices, and deform'd,
Violent or ſhameful death thir due reward.

But

The entire form of which this page was a part is badly printed, showing too heavy an impression and over-inking. This page particularly in all 1671 copies examined shows these faulty printing characteristics, and in most copies is worse than the above reproduction. 78 **Then**] Than 87 **ſhameful**] ſhamefull

Paradiſe Regain'd. 59

But if there be in glory aught of good,
It may by means far different be attain'd
90 90 Without ambition, war, or violence;
By deeds of peace, by wiſdom eminent,
By patience, temperance; I mention ſtill
Him whom thy wrongs with Saintly patience born,
Made famous in a Land and times obſcure;
95 Who names not now with honour patient *Job?*
Poor *Socrates* (who next more memorable?)
By what he taught and ſuffer'd for ſo doing,
For truths ſake ſuffering death unjuſt, lives now
Equal in fame to proudeſt Conquerours.
100 100 Yet if for fame and glory aught be done,
Aught ſuffer'd; if young *African* for fame
His waſted Country freed from *Punic* rage,
The deed becomes unprais'd, the man at leaſt,
And loſes, though but verbal, his reward.
105 Shall I ſeek glory then, as vain men ſeek
Oft not deſerv'd? I ſeek not mine, but his

Who

Running Head. *Regain'd.*] The apostrophe is down between the letters. 97 for] The o is broken at the bottom in all copies examined.

Who ſent me, and thereby witneſs whence I am.

To whom the Tempter murmuring thus reply'd.

Think not ſo ſlight of glory; therein leaſt

110 [110] Reſembling thy great Father: he ſeeks glory,

And for his glory all things made, all things

Orders and governs, nor content in Heaven

By all his Angels glorifi'd, requires

Glory from men, from all men good or bad,

115 Wiſe or unwiſe, no difference, no exemption;

Above all Sacrifice, or hallow'd gift

Glory he requires, and glory he receives

Promiſcuous from all Nations, Jew, or Greek,

Or Barbarous, nor exception hath declar'd;

120 [120] From us his foes pronounc't glory he exacts.

To whom our Saviour fervently reply'd.

And reaſon; ſince his word all things produc'd,

Though chiefly not for glory as prime end,

But to ſhew forth his goodneſs, and impart

125 His good communicable to every ſoul

Freely;

Running Head. *Paradiſe*] The *d* is broken, see also pages 48, 72, 96, and 100. *Regain'd.*] The apostrophe is down between the letters. 110 **he**] Stressed. 112 **governs,**] Governs, 119 **nor**] The o is broken in all copies examined. 124 **goodneſs,**] goodneſs

Paradiſe Regain'd. 61

Freely; of whom what could he leſs expect
Then glory and benediction, that is thanks,
The ſlighteſt, eaſieſt, readieſt recompence
From them who could return him nothing elſe,
130 130 And not returning that would likelieſt render
Contempt inſtead, diſhonour, obloquy?
Hard recompence, unſutable return
For ſo much good, ſo much beneficence.
But why ſhould man ſeek glory? who of his own
135 Hath nothing, and to whom nothing belongs
But condemnation, ignominy, and ſhame?
Who for ſo many benefits receiv'd
Turn'd recreant to God, ingrate and falſe,
And ſo of all true good himſelf deſpoil'd,
140 140 Yet, ſacrilegious, to himſelf would take
That which to God alone of right belongs;
Yet ſo much bounty is in God, ſuch grace,
That who advance his glory, not thir own,
Them he himſelf to glory will advance.

So

Running Head. *Regain'd.*] The *R* is broken and the apostrophe is down between the letters, see also pages 5, 17, 33, 69, and 89. 127 is] it

145 So ſpake the Son of God; and here again
Satan had not to anſwer, but ſtood ſtruck
With guilt of his own ſin, for he himſelf
Inſatiable of glory had loſt all,
Yet of another Plea bethought him ſoon.
150 *so* Of glory as thou wilt, ſaid he, ſo deem,
Worth or not worth the ſeeking, let it paſs:
But to a Kingdom thou art born, ordain'd
To ſit upon thy Father *David*'s Throne;
By Mothers ſide thy Father, though thy right
155 Be now in powerful hands, that will not part
Eaſily from poſſeſſion won with arms;
Judæa now and all the promis'd land
Reduc't a Province under Roman yoke,
Obeys *Tiberius*; nor is always rul'd
160 *so* With temperate ſway; oft have they violated
The Temple, oft the Law with foul affronts,
Abominations rather, as did once
Antiochus: and think'ſt thou to regain

Thy

147 With] with he] Stressed. 150 glory] glory, he,] Stressed. 151 the] their
153 *David*'s] *Davids* 155 powerful] powerfull 158 Roman] *Roman*

Paradiſe Regain'd. 63

Thy right by ſitting ſtill or thus retiring?
165 So did not *Machabeus*: he indeed
Retir'd unto the Deſert, but with arms;
And o're a mighty King ſo oft prevail'd,
That by ſtrong hand his Family obtain'd,
Though Prieſts, the Crown, and *David*'s Throne (uſurp'd,
170 With *Modin* and her Suburbs once content.
If Kingdom move thee not, let move thee Zeal,
And Duty; Zeal and Duty are not ſlow;
But on Occaſions forelock watchful wait.
They themſelves rather are occaſion beſt,
175 Zeal of thy Fathers houſe, Duty to free
Thy Country from her Heathen ſervitude;
So ſhalt thou beſt fullfil, beſt verifie
The Prophets old, who ſung thy endleſs raign,
The happier raign the ſooner it begins,
180 Raign then; what canſt thou better do the while?
To whom our Saviour anſwer thus return'd.
All things are beſt fullfil'd in their due time,
And

165 **he**] Stressed. 167 **prevail'd,**] prevail'd 169 ***David*'s**] *Davids* 170 **and her**] There is a space work-up between these two words in all copies examined.
172 **Duty . . . Duty**] duty . . . duty 173 **watchful**] watchfull 177 **fullfil,**] fulfill,
182 **fullfil'd**] fulfill'd **their**] Stressed. The i is faint in all 1671 copies examined.

And time there is for all things, Truth hath ſaid:
If of my raign Prophetic Writ hath told,
185 That it ſhall never end, ſo when begin
The Father in his purpoſe hath decreed,
He in whoſe hand all times and ſeaſons roul.
What if he hath decreed that I ſhall firſt
Be try'd in humble ſtate, and things adverſe,
190 By tribulations, injuries, inſults,
Contempts, and ſcorns, and ſnares, and violence,
Suffering, abſtaining, quietly expecting
Without diſtruſt or doubt, that he may know
What I can ſuffer, how obey? who beſt
195 Can ſuffer, beſt can do; beſt reign, who firſt
Well hath obey'd; juſt tryal e're I merit
My exaltation without change or end.
But what concerns it thee when I begin
My everlaſting Kingdom, why art thou
200 Sollicitous, what moves thy inquiſition?
Know'ſt thou not that my riſing is thy fall,

And

Running Head. *Regain'd.*] The apostrophe is low. 184 **Prophetic**] prophetic **told,**] Some 1671 copies, e.g., copies 3, 7, and 52, show only an ink mark below the line of type for the comma, which is lacking in copy 19. Those copies which have a clear comma have a space work-up at the extreme right in the space between lines 184 and 185. 187 **He**] Stressed. 188 **he**] Stressed? 193 **he**] Stressed.

And my promotion will be thy deſtruction?
To whom the Tempter inly rackt reply'd.
Let that come when it comes; all hope is loſt
Of my reception into grace; what worſe?
For where no hope is left, is left no fear;
If there be worſe, the expectation more
Of worſe torments me then the feeling can.
I would be at the worſt; worſt is my Port,
My harbour and my ultimate repoſe,
The end I would attain, my final good.
My error was my error, and my crime
My crime; whatever for it ſelf condemn'd,
And will alike be puniſh'd; whether thou
Raign or raign not; though to that gentle brow
Willingly I could flye, and hope thy raign,
From that placid aſpect and meek regard,
Rather then aggravate my evil ſtate,
Would ſtand between me and thy Fathers ire,
(Whoſe ire I dread more then the fire of Hell)

208 then] than 216 flye,] flie, 218 then] than 220 then] than

A ſhelter and a kind of ſhading cool
Interpoſition, as a ſummers cloud.
If I then to the worſt that can be haſt,
Why move thy feet ſo ſlow to what is beſt,
225 Happieſt both to thy ſelf and all the world,
That thou who worthieſt art ſhould'ſt be thir King?
Perhaps thou linger'ſt in deep thoughts detain'd
Of the enterprize ſo hazardous and high;
No wonder, for though in thee be united
230 [230] What of perfection can in man be found,
Or human nature can receive, conſider
Thy life hath yet been private, moſt part ſpent
At home, ſcarce view'd the *Gallilean* Towns,
And once a year *Jeruſalem*, few days
235 Short ſojourn; and what thence could'ſt thou obſerve?
The world thou haſt not ſeen, much leſs her glory,
Empires, and Monarchs, and thir radiant Courts,
Beſt ſchool of beſt experience, quickeſt in ſight
In all things that to greateſt actions lead.

The

224 flow] ſlow All 1671 copies examined show a broken ligature fl for the ligature 'ſl' See Book 2, page 38, line 198. 227 linger'ſt] lingreſt 235 ſojourn;and] No space.

This is another occurrence of the problem of making two states of the same page appear on facing pages. In order to do this with the two pages that follow, different states of the same recto page, this preceding recto is used for a sort of introduction to them; the first state is printed on the next page, a verso, and the second state appears as the recto it is, on a recto page of this facsimile edition.

240 240 The wiſeſt, unexperienc't, will be ever
Timorous and loah, with novice modeſty,
(As he who ſeeking Aſſes found a Kingdom)
Irreſolute, unhardy, unadventrous:
But I will bring thee where thou ſoon ſhalt quit
245 Thoſe rudiments, and ſee before thine eyes
The Monarchies of the Earth, thir pomp and ſtate,
Sufficient introduction to inform
Thee, of thy ſelf ſo apt, in regal Arts,
And regal Myſteries; that thou may'ſt know
250 250 How beſt their oppoſition to withſtand.
With that (ſuch power was giv'n him then) he (took
The Son of God up to a Mountain high.
It was a Mountain at whoſe verdant feet
A ſpatious plain out ſtretch't in circuit wide
255 Lay pleaſant; from his ſide two rivers flow'd,
Th' one winding, the other ſtrait and left between
Fair Champain with leſs rivers interveind,
Then meeting joyn'd thir tribute to the Sea:

STATE 1 (thirty-three of the total number of copies examined)
There are two different 1671 states of this page, see line 241.

Running Head. *Regain'd.*] The apostrophe is low. 241 **loah,\loth,**] loth, 250 **their**] Unstressed? 258 **thir**] their Unstressed. The i is faint in all 1671 copies examined. **tribute**] The i is faint in all copies. **Sea:**] Sea,

240 240 The wiſeſt, unexperienc't, will be ever
Timorous and loth, with novice modeſty,
(As he who ſeeking Aſſes found a Kingdom)
Irreſolute, unhardy, unadventrous:
But I will bring thee where thou ſoon ſhalt quit
245 Thoſe rudiments, and ſee before thine eyes
The Monarchies of the Earth, thir pomp and ſtate,
Sufficient introduction to inform
Thee, of thy ſelf ſo apt, in regal Arts,
And regal Myſteries; that thou may'ſt know
250 250 How beſt their oppoſition to withſtand.
With that (ſuch power was giv'n him then) he (took
The Son of God up to a Mountain high.
It was a Mountain at whoſe verdant feet
A ſpatious plain out ſtretch't in circuit wide
255 Lay pleaſant; from his ſide two rivers flow'd,
Th' one winding, the other ſtrait and left between
Fair Champain with leſs rivers interveind,
Then meeting joyn'd thir tribute to the Sea:

STATE 2 (twenty-seven of the total number of copies examined)
There are two different 1671 states of this page, see line 241.

Fertil of corn the glebe, of oyl and wine,
260 [260] With herds the paſtures throng'd, with flocks the (hills,
Huge Cities and high towr'd, that well might ſeem
The ſeats of mightieſt Monarchs, and ſo large
The Proſpect was, that here and there was room
For barren deſert fountainleſs and dry.
265 To this high mountain top the Tempter brought
Our Saviour, and new train of words began.
Well have we ſpeeded, and o're hill and dale,
Foreſt and field, and flood, Temples and Towers
Cut ſhorter many a league; here thou behold'ſt
270 *Aſſyria* and her Empires antient bounds,
[270] *Araxes* and the *Caſpian* lake, thence on
As far as *Indus* Eaſt, *Euphrates* Weſt,
And oft beyond; to South the *Perſian* Bay,
And inacceſſible the *Arabian* drouth:
275 Here *Ninevee*, of length within her wall
Several days journey, built by *Ninus* old,
Of that firſt golden Monarchy the ſeat,

And

Original line number 270 is incorrectly placed and is opposite actual line 271. This misnumbering continues to the end of Book 3. 270 antient] ancient 271 the] *the*

And ſeat of *Salmanaſſar*, whoſe ſucceſs
Iſrael in long captivity ſtill mourns;
280 There *Babylon* the wonder of all tongues,
280a As antient, but rebuilt by him who twice
Judah and all thy Father *David*'s houſe
Led captive, and *Jeruſalem* laid waſte,
Till *Cyrus* ſet them free; *Perſepolis*
285 His City there thou ſeeſt, and *Bactra* there;
Ecbatana her ſtructure vaſt there ſhews,
And *Hecatompylos* her hunderd gates,
There *Suſa* by *Choaſpes*, amber ſtream,
The drink of none but Kings; of later fame
290 Built by *Emathian*, or by *Parthian* hands,
290a The great *Seleucia*, *Niſibis*, and there
Artaxata, *Teredon*, *Teſiphon*,
Turning with eaſie eye thou may'ſt behold.
All theſe the *Parthian*, now ſome Ages paſt,
295 By great *Arſaces* led, who founded firſt
That Empire, under his dominion holds

Running Head. ***Regain'd.***] The ***R*** is broken and the apostrophe is down between the letters, see also pages 5, 17, 33, 61, and 89. The top of the *g* is filled in most but not all copies. The original line numbers are one line too low, i.e., **280** is actual 281. 281 **antient,**] ancient, 282 ***David*'s**] *Davids* 287 **hunderd**] hundred Catchword. **From**] The letters **Fr** print poorly in most copies examined.

From the luxurious Kings of *Antioch* won.
And juſt in time thou com'ſt to have a view
Of his great power; for now the *Parthian* King
300 In *Cteſiphon* hath gather'd all his Hoſt
300 Againſt the *Scythian*, whoſe incurſions wild
Have waſted *Sogdiana*; to her aid
He marches now in haſt; ſee, though from far,
His thouſands, in what martial equipage
305 They iſſue forth, Steel Bows, and Shafts their arms
Of equal dread in flight, or in purſuit;
All Horſemen, in which fight they moſt excel;
See how in warlike muſter they appear,
In Rhombs and wedges, and half moons, and wings.
310 He look't and ſaw what numbers numberleſs
310 The City gates out powr'd, light armed Troops
In coats of Mail and military pride;
In Mail thir horſes clad, yet fleet and ſtrong,
Prauncing their riders bore, the flower and choice
315 Of many Provinces from bound to bound;

From

The original line numbers are one line too low, i.e., 300 is actual 301. 304 **martial**] Martial 305 **their**] Unstressed. 308 **muſter**] Muſter 309 **half moons,**] half-moons, The 1680 hyphen may have come from a smear of ink in the 1671 copy used by the 1680 printer. No 1671 copy examined showed an actual hyphen here. 311 **City**] city **powr'd,**] pour'd, 312 **military**] Military 314 **their**] Unstressed.

Paradiſe Regain'd. 71

From *Arachoſia*, from *Candaor* Eaſt,
And *Margiana* to the *Hyrcanian* cliffs
Of *Caucaſus*, and dark *Iberian* dales,
From *Atropatia* and the neighbouring plains
320 Of *Adiabene*, *Media*, and the South
320 Of *Suſiana* to *Balſara*'s hav'n.
He ſaw them in thir forms of battell rang'd,
How quick they wheel'd, and flying behind themſhot
Sharp fleet of arrowie ſhower againſt the face
325 Of thir purſuers, and overcame by flight;
The field all iron caſt a gleaming brown,
Nor wanted clouds of foot, nor on each horn,
Cuiraſſiers all in ſteel for ſtanding fight;
Chariots or Elephants endorſt with Towers
330 Of Archers, nor of labouring Pioners
330 A multitude with Spades and Axes arm'd
To lay hills plain, fell woods, or valleys fill,
Or where plain was raiſe hill, or over-lay
With bridges rivers proud, as with a yoke;

The original line numbers are one line too low, i.e., 320 is actual 321. 316 *Candaor*] *Gandaor* 321 *Suſiana*] *Suſiana*, 322 battell] battel 323 wheel'd,and . . . themſhot] No space. 324 arrowie] arrowy ſhower]] The 1671 *Errata* call for 'ſhowers' 325 thir] Stressed. 333 over-lay] overlay

335 Mules after theſe, Camels and Dromedaries,
And Waggons fraught with Utenſils of war.
Such forces met not, nor ſo wide a camp,
When *Agrican* with all his Northern powers
Beſieg'd *Albracca*, as Romances tell;
340 The City of *Gallaphrone*, from thence to win
340* The faireſt of her Sex *Angelica*
His daughter, ſought by many Proweſt Knights,
Both *Paynim*, and the Peers of *Charlemane*.
Such and ſo numerous was thir Chivalrie;
345 At ſight whereof the Fiend yet more preſum'd,
And to our Saviour thus his words renew'd.
That thou may'ſt know I ſeek not to engage
Thy Vertue, and not every way ſecure
On no ſlight grounds thy ſafety; hear, and mark
350 To what end I have brought thee hither and ſhewn
350* All this fair ſight; thy Kingdom though foretold
By Prophet or by Angel, unleſs thou
Endeavour, as thy Father *David* did,

Thou

Running Head. *Paradiſe*] The *d* is broken, see also pages 48, 60, 96, and 100. The original line numbers are one line too low, i.e., 340 is actual 341. 337 **camp,**] Camp, 340 **City**] city 344 **Chivalrie;**] Chivalry; 348 **Vertue,**] vertue, 350 **ſhewn**] The **n** is battered in some copies, printed only partly in others, and failed to print entirely in copies 3 and 20. A similar case is Book 4, page 104, line 487, where the semicolon does not print in many copies, though it is clear in others. 351 **fight;**] The **fi** ligature is probably foul case for 'ſi'

Paradiſe, Regain'd. 73

Thou never ſhalt obtain; prediction ſtill
355 In all things, and all men, ſuppoſes means,
Without means us'd, what it predicts revokes.
But ſay thou wer't poſſeſs'd of *David's* Throne
By free conſent of all, none oppoſite,
Samaritan or *Jew*; how could'ſt thou hope
360 Long to enjoy it quiet and ſecure,
360 Between two ſuch encloſing enemies
Roman and *Parthian*? therefore one of theſe
Thou muſt make ſure thy own, the *Parthian* firſt
By my advice, as nearer and of late
365 Found able by invaſion to annoy
Thy country, and captive lead away her Kings
Antigonus, and old *Hyrcanus* bound,
Maugre the *Roman*: it ſhall be my task
To render thee the *Parthian* at diſpoſe;
370 Chuſe which thou wilt by conqueſt or by league.
370 By him thou ſhalt regain, without him not,
That which alone can truly reinſtall thee

In

Running Head. *Paradiſe*] There is a space work-up after this word in all copies examined, see also pages 53 and 93. The original line numbers are one line too low, i.e., 360 is actual 361. 355 means,] means 357 wer't] wert 370 league.] Copies 1, 2, 3, 4, 5, 6, 13, 18, and 20 have leag only. In copy 19 the letters ue. are faint but discernible.

In *David*'s royal ſeat, his true Succeſſour,
Deliverance of thy brethren, thoſe ten Tribes
375 Whoſe off-ſpring in his Territory yet ſerve
In *Habor*, and among the *Medes* diſpers't,
Ten Sons of *Jacob*, two of *Joſeph* loſt
Thus long from *Iſrael*; ſerving as of old
Thir Fathers in the land of *Egypt* ſerv'd,
380 This offer ſets before thee to deliver.
380 Theſe if from ſervitude thou ſhalt reſtore
To thir inheritance, then, nor till then,
Thou on the Throne of *David* in full glory,
From *Egypt* to *Euphrates* and beyond
385 Shalt raign, and *Rome* or *Cæſar* not need fear.
To whom our Saviour anſwer'd thus unmov'd.
Much oſtentation vain of fleſhly arm,
And fragile arms, much inſtrument of war
Long in preparing, ſoon to nothing brought,
390 Before mine eyes thou haſt ſet; and in my ear
390 Vented much policy, and projects deep

Of

Running Head. *Regain'd.*] The *R* is broken, see also pages 14, 18, 46, 50, 86, and 106. The original line numbers are one line too low, i.e., 380 is actual 381. 373 ſeat,] Seat, Succeſſour,] Succeſſor, 376 diſpers't,] diſpers't 379 *Egypt*] *Egppt* 382 thir] Stressed.

Of enemies, of aids, battels and leagues,
Plauſible to the world, to me worth naught.
Means I muſt uſe thou ſay'ſt, prediction elſe
395 Will unpredict and fail me of the Throne:
My time I told thee, (and that time for thee
Were better fartheſt off) is not yet come;
When that comes think not thou to find me ſlack
On my part aught endeavouring, or to need
400 Thy politic maxims, or that cumberſome
400 Luggage of war there ſhewn me, argument
Of human weakneſs rather then of ſtrength.
My brethren, as thou call'ſt them; thoſe Ten Tribes
I muſt deliver, if I mean to raign
405 *David*'s true heir, and his full Scepter ſway
To juſt extent over all *Iſrael*'s Sons;
But whence to thee this zeal, where was it then
For *Iſrael*, or for *David*, or his Throne,
When thou ſtood'ſt up his Tempter to the pride
410 Of numbring *Iſrael*, which coſt the lives

Of

Original line number 400 is one line too low; it is opposite actual 401. 393 **world,**] World, **me**] Stressed. 401 **war**] War 403 **brethren,**] Brethren, 405 ***David*'s**] *Davids* Only the top of the apostrophe prints in some 1671 copies, e.g., copy 4.

410 Of threeſcore and ten thouſand *Iſraelites*
By three days Peſtilence? ſuch was thy zeal
To *Iſrael* then, the ſame that now to me.
As for thoſe captive Tribes, themſelves were they
415 Who wrought their own captivity, fell off
From God to worſhip Calves, the Deities
Of *Egypt*, *Baal* next and *Aſhtaroth*,
And all the Idolatries of Heathen round,
Beſides thir other worſe then heatheniſh crimes;
420 Nor in the land of their captivity
Humbled themſelves, or penitent beſought
The God of their fore-fathers; but ſo dy'd
Impenitent, and left a race behind
Like to themſelves, diſtinguiſhable ſcarce
425 From Gentils, but by Circumciſion vain,
And God with Idols in their worſhip joyn'd.
Should I of theſe the liberty regard,
Who freed, as to their antient Patrimony,
Unhumbl'd, unrepentant, unreform'd,
Head-

The original line numbers are one line too low, i.e., 410 is actual 411. 413 me.] Stressed. 415 their] Unstressed. 417 *Egypt*,] So spaced. 419 then] than 420 their] Stressed. 421 themſelves,] themſelves 422 their] Stressed. fore-] Fore- 426 their] Unstressed. 428 their] Unstressed. 429 Unhumbl'd,] The U is battered in some copies, but clear in most.

430 Headlong would follow; and to thir Gods perhaps
Of *Bethel* and of *Dan*? no, let them ſerve
Thir enemies, who ſerve Idols with God.
Yet he at length, time to himſelf beſt known,
Remembring *Abraham* by ſome wond'rous call
435 May bring them back repentant and ſincere,
And at their paſſing cleave the *Aſſyrian* flood,
While to their native land with joy they haſt,
As the Red Sea and *Jordan* once he cleft,
When to the promis'd land thir Fathers paſs'd;
440 To his due time and providence I leave them.
So ſpake *Iſrael*'s true King, and to the Fiend
Made anſwer meet, that made void all his wiles.
So fares it when with truth falſhood contends.

The End of the Third Book.

Running Head. ***Paradiſe***] There is a dot in the second *a* see also pages 13, 29, 37, 49, 85, and 109. The original line numbers are one line too low, i.e., 430 is actual 431. 433 **he**] Stressed. 434 **wond'rous**] Some copies have a clear **wo** but others have an ink smear over the two letters as in the above reproduction. 436 **their**] Unstressed. 437 **their**] Unstressed. 441 ***Iſrael***'s] *Iſraels*

78

PARADISE REGAIN'D.

The Fourth BOOK.

PErplex'd and troubl'd at his bad ſucceſs
The Tempter ſtood, nor had what to reply,
Diſcover'd in his fraud, thrown from his hope,
So oft, and the perſwaſive Rhetoric
5 That ſleek't his tongue, and won ſo much on *Eve*,
So little here, nay loſt; but *Eve* was *Eve*,
This far his over-match, who ſelf deceiv'd
And raſh, before-hand had no better weigh'd
The ſtrength he was to cope with, or his own:
10 But as a man who had been matchleſs held
In cunning, over-reach't where leaſt he thought,

To

Ornaments. These sorts are the same as those used at the beginning of Books 2 and 3.
Title. **PARADISE REGAIN'D.**] This is the same type as was used for the title openings in the first three Books. The two A's in **PARADISE** remain in the same position as in Book 3.
BOOK.] The *K* if replaced for Book 3 apparently broke again while this page was being printed, as the letter recurs here sound in some copies and broken in others. The break is not quite the same as that in the letter at the beginnings of Books 1, 2, and 3. Swash letters like this one broke easily in the kerned element. The period is clear in some copies and faint in others.

TEXT. 4 **perſwaſive**] perſuaſive

Paradiſe Regain'd. 79

To ſalve his credit, and for very ſpight
Still will be tempting him who foyls him ſtill,
And never ceaſe, though to his ſhame the more;
15 Or as a ſwarm of flies in vintage time,
About the wine-preſs where ſweet mouſt is powr'd,
Beat off, returns as oft with humming ſound;
Or ſurging waves againſt a ſolid rock,
Though all to ſhivers daſh't, the aſſault renew,
20 20 Vain battry, and in froth or bubbles end;
So Satan, whom repulſe upon repulſe
Met ever; and to ſhameful ſilence brought,
Yet gives not o're though deſperate of ſucceſs,
And his vain importunity purſues.
25 He brought our Saviour to the weſtern ſide
Of that high mountain, whence he might behold
Another plain, long but in bredth not wide;
Waſh'd by the Southern Sea, and on the North
To equal length back'd with a ridge of hills
30 30 That ſcreen'd the fruits of the earth and ſeats of men
From

12 ſalve] ſave 22 ſhameful] ſhamefull 25 weſtern] Weſtern 27 wide;] wide,
30 the earth] th' earth

From cold *Septentrion* blaſts, thence in the midſt
Divided by a river, of whoſe banks
On each ſide an Imperial City ſtood,
With Towers and Temples proudly elevate
35 On ſeven ſmall Hills, with Palaces adorn'd,
Porches and Theatres, Baths, Aqueducts,
Statues and Trophees, and Triumphal Arcs,
Gardens and Groves preſented to his eyes,
Above the highth of Mountains interpos'd.
40 By what ſtrange Parallax or Optic skill
Of viſion multiplyed through air, or glaſs
Of Teleſcope, were curious to enquire:
And now the Tempter thus his ſilence broke.
The City which thou ſeeſt no other deem
45 Then great and glorious *Rome*, Queen of the Earth
So far renown'd, and with the ſpoils enricht
Of Nations; there the Capitol thou ſeeſt
Above the reſt lifting his ſtately head
On the *Tarpeian* rock, her Cittadel
Im-

40 Optic] Optick 41 multiplyed] multiplied

50 50 Impregnable, and there Mount *Palatine*
The Imperial Palace, compaſs huge, and high
The Structure, skill of nobleſt Architects,
With gilded battlements, conſpicuous far,
Turrets and Terraſes, and glittering Spires.
55 Many a fair Edifice beſides, more like
Houſes of Gods (ſo well I have diſpos'd
My Aerie Microſcope) thou may'ſt behold
Outſide and inſide both, pillars and roofs
Carv'd work, the hand of fam'd Artificers
60 60 In Cedar, Marble, Ivory or Gold.
Thence to the gates caſt round thine eye, and ſee
What conflux iſſuing forth, or entring in,
Pretors, Proconſuls to thir Provinces
Haſting or on return, in robes of State;
65 Lictors and rods the enſigns of thir power,
Legions and Cohorts, turmes of horſe and wings:
Or Embaſſies from Regions far remote
In various habits on the *Appian* road,

53 **With**] The dot above the i is clear in some copies, faint in some others, and failed entirely to print in still other copies. 57 **Aerie**] Aery 65 **enſigns of**] There is a space work-up between these two words in all copies examined. 67 **Embaſſies**] The e is battered.

Or on the *Æmilian*, ſome from fartheſt South,
70 7• *Syene*, and where the ſhadow both way falls,
Meroe Nilotic Iſle, and more to Weſt,
The Realm of *Bocchus* to the Black-moor Sea;
From the *Aſian* Kings and *Parthian* among theſe,
From *India* and the golden *Cherſoneſs*,
75 And utmoſt *Indian* Iſle *Taprobane*,
Dusk faces with white ſilken Turbants wreath'd:
From *Gallia*, *Gades*, and the *Brittiſh* Weſt,
Germans and *Scythians*, and *Sarmatians* North
Beyond *Danubius* to the *Tauric* Pool.
80 8• All Nations now to *Rome* obedience pay,
To *Rome's* great Emperour, whoſe wide domain
In ample Territory, wealth and power,
Civility of Manners, Arts, and Arms,
And long Renown thou juſtly may'ſt prefer
85 Before the *Parthian*; theſe two Thrones except,
The reſt are barbarous, and ſcarce worth the ſight,
Shar'd among petty Kings too far remov'd;

Theſe

83 **Manners,**] manners, 87 **Shar'd**] The h is battered.

Theſe having ſhewn thee, I have ſhewn thee all
The Kingdoms of the world, and all thir glory.
90 90 This Emperour hath no Son, and now is old,
Old, and laſcivious, and from *Rome* retir'd
To *Capreæ* an Iſland ſmall but ſtrong
On the *Campanian* ſhore, with purpoſe there
His horrid luſts in private to enjoy,
95 Committing to a wicked Favourite
All publick cares, and yet of him ſuſpicious,
Hated of all, and hating; with what eaſe
Indu'd with Regal Vertues as thou art,
Appearing, and beginning noble deeds,
100 100 Might'ſt thou expel this monſter from his Throne
Now made a ſtye, and in his place aſcending
A victor, people free from ſervile yoke?
And with my help thou may'ſt; to me the power
Is given, and by that right I give it thee.
105 Aim therefore at no leſs then all the world,
Aim at the higheſt, without the higheſt attain'd

89 **Kingdoms**] kingdoms **world,**] World, 91 **Old,**] Old 99 **Appearing,**] Appearing 100 **Throne**] The e is battered and filled in most copies examined. 102 **victor,**]] The *Errata* cancel the comma. 103 **me**] Stressed. 105 **then**] than 106 **attain'd**] The first t is battered in all copies examined. Catchword. **Wil l**] So spaced in some copies. In others, such as copy 2, the spacing is **Will**

Will be for thee no ſitting, or not long
On *David*'s Throne, be propheci'd what will.
To whom the Son of God unmov'd reply'd.
110 110 Nor doth this grandeur and majeſtic ſhow
Of luxury, though call'd magnificence,
More then of arms before, allure mine eye,
Much leſs my mind; though thou ſhould'ſt add to tell
Thir ſumptuous gluttonies, and gorgeous feaſts
115 On *Cittron* tables or *Atlantic* ſtone;
(For I have alſo heard, perhaps have read)
Their wines of *Setia*, *Cales*, and *Falerne*,
Chios and *Creet*, and how they quaff in Gold,
Cryſtal and Myrrhine cups imboſs'd with Gems
120 120 And ſtuds of Pearl, to me ſhould'ſt tell who thirſt
And hunger ſtill: then Embaſſies thou ſhew'ſt
From Nations far and nigh; what honour that,
But tedious waſt of time to ſit and hear
So many hollow complements and lies,
125 Outlandiſh flatteries? then proceed'ſt to talk

Of

108 *David*'s] *Davids* be] he **propheci'd**] propheſi'd 111 **luxury**] The **x** is wrong ſont. 112 **then**] than **arms**] Arms 113 **ſhould'ſt**] ſhouldſt 117 **Their**] Unstressed. 120 **me**] Stressed. 125 **Outlandiſh**] The **h** of the **ſh** ligature is broken.

Paradiſe Regain'd. 85

Of the Emperour, how eaſily ſubdu'd,
How glorioufly ; I ſhall, thou ſay'ſt, expel
A brutiſh monſter: what if I withal
Expel a Devil who firſt made him ſuch?
130 [130] Let his tormenter Conſcience find him out,]
For him I was not ſent, nor yet to free
That people victor once, now vile and baſe,
Deſervedly made vaſſal, who once juſt,
Frugal, and mild, and temperate, conquer'd well,
135 But govern ill the Nations under yoke,
Peeling thir Provinces, exhauſted all
By luſt and rapine; firſt ambitious grown
Of triumph that inſulting vanity;
Then cruel, by thir ſports to blood enur'd
140 [140] Of fighting beaſts, and men to beaſts expos'd,
Luxurious by thir wealth, and greedier ſtill,
And from the daily Scene effeminate.
What wiſe and valiant man would ſeek to free
Theſe thus degenerate, by themſelves enſlav'd,

Running Head. *Paradiſe*] There is a dot in the second *a* see also pages 13, 29, 37, 49, 77, and 109.
127 **expel**] expell 128 **withal**] withall 129 **Expel**] Expell 130 **out,**] There is a space work-up after the comma in all copies examined. 131 **nor**] The recurrent battered o
132 **people**] People 136 **thir**] their Unstressed. 141 **thir**] their Unstressed.
143 **man**] Man

145 Or could of inward ſlaves make outward free?
Know therefore when my ſeaſon comes to ſit
On *David's* Throne, it ſhall be like a tree
Spreading and over-ſhadowing all the Earth,
Or as a ſtone that ſhall to pieces daſh
150 All Monarchies beſides throughout the world,
And of my Kingdom there ſhall be no end:
Means there ſhall be to this, but what the means,
Is not for thee to know, nor me to tell.
To whom the Tempter impudent repli'd.
155 I ſee all offers made by me how ſlight
Thou valu'ſt, becauſe offer'd, and reject'ſt:
Nothing will pleaſe the difficult and nice,
Or nothing more then ſtill to contradict:
On the other ſide know alſo thou, that I
160 On what I offer ſet as high eſteem,
Nor what I part with mean to give for naught;
All theſe which in a moment thou behold'ſt,
The Kingdoms of the world to thee I give;

For

Running Head. *Regain'd.*] The *R* is broken, see also pages 14, 18, 46, 50, 74, and 106.
147 *David's*] *Davids* tree] tree, 148 over-ſhadowing] overſhadowing 150 world,] World,
153 me] Stressed. 155 me] Stressed. 158 then] than 163 world] World

For giv'n to me, I give to whom I pleaſe,
165 No trifle; yet with this reſerve, not elſe,
On this condition, if thou wilt fall down,
And worſhip me as thy ſuperior Lord,
Eaſily done, and hold them all of me;
For what can leſs ſo great a gift deſerve?
170 *170* Whom thus our Saviour anſwer'd with diſdain.
I never lik'd thy talk, thy offers leſs,
Now both abhor, ſince thou haſt dar'd to utter
The abominable terms, impious condition;
But I endure the time, till which expir'd,
175 Thou haſt permiſſion on me. It is written
The firſt of all Commandments, Thou ſhalt worſhip
The Lord thy God, and only him ſhalt ſerve;
And dar'ſt thou to the Son of God propound
To worſhip thee accurſt, now more accurſt
180 *180* For this attempt bolder then that on *Eve*,
And more blaſphemous? which expect to rue.
The Kingdoms of the world to thee were giv'n,

164 me,] Stressed. 180 then] than 182 world] World

Permitted rather, and by thee uſurp't,
Other donation none thou canſt produce:
185 If given, by whom but by the King of Kings,
God over all ſupreme? if giv'n to thee,
By thee how fairly is the Giver now
Repaid? But gratitude in thee is loſt
Long ſince. Wert thou ſo void of fear or ſhame,
190 190 As offer them to me the Son of God,
To me my own, on ſuch abhorred pact,
That I fall down and worſhip thee as God?
Get thee behind me; plain thou now appear'ſt
That Evil one, Satan for ever damn'd.
195 To whom the Fiend with fear abaſht reply'd.
Be not ſo ſore offended, Son of God;
Though Sons of God both Angels are and Men,
If I to try whether in higher ſort
Then theſe thou bear'ſt that title, have propos'd
200 200 What both from Men and Angels I receive,
Tetrarchs of fire, air, flood, and on the earth
Na-

186 **ſupreme?**] Supreme? 190 **me**] Stressed. 191 **me**] Stressed. 195 **reply'd.**] repli'd.
199 **Then**] Than 200 **Men**] men 201 **Tetrarchs**] Tetrachs

Paradiſe Regain'd. 89

Nations beſides from all the quarter'd winds,
God of this world invok't and world beneath;
Who then thou art, whoſe coming is foretold
205 To me ſo fatal, me it moſt concerns.
The tryal hath indamag'd thee no way,
Rather more honour left and more eſteem;
Me naught advantag'd, miſſing what I aim'd.
Therefore let paſs, as they are tranſitory,
210 The Kingdoms of this world; I ſhall no more
Adviſe thee, gain them as thou canſt, or not.
2.0 And thou thy ſelf ſeem'ſt otherwiſe inclin'd
Then to a worldly Crown, addicted more
To contemplation and profound diſpute,
215 As by that early action may be judg'd,
When ſlipping from thy Mothers eye thou went'ſt
Alone into the Temple; there was found
Among the graveſt Rabbies diſputant
On points and queſtions fitting *Moſes* Chair,
220 Teaching not taught; the childhood ſhews the man,
As

Running Head. ***Regain'd.***] The ***R*** is broken, and the apostrophe is down in the letters, see also pages 5, 17, 33, 61, and 69. The original line number 210 is incorrectly placed; it is opposite actual line 212. 205 **me . . . me**] Stressed. 208 **Me**] Stressed. 212 There is a space work-up at the end of this line in copies 9, 11, and 17. 213-14 Copies 1, 15, and 18 show space work-up at the end of these lines. 217 **was**] Copy 1 has penciled in a 't' after the s and as the form is second person singular, the word probably should have been 'wast'

As morning ſhews the day. Be famous then
By wiſdom ; as thy Empire muſt extend,
220 So let extend thy mind o're all the world,
In knowledge, all things in it comprehend,
225 All knowledge is not couch't in *Moſes* Law,
The *Pentateuch* or what the Prophets wrote,
The *Gentiles* alſo know, and write, and teach
To admiration, led by Natures light;
And with the *Gentiles* much thou muſt converſe,
230 Ruling them by perſwaſion as thou mean'ſt,
Without thir learning how wilt thou with them,
Or they with thee hold converſation meet?
230 How wilt thou reaſon with them, how refute
Thir Idoliſms, Traditions, Paradoxes?
235 Error by his own arms is beſt evinc't.
Look once more e're we leave this ſpecular Mount
Weſtward, much nearer by Southweſt, behold
Where on the *Ægean* ſhore a City ſtands
Built nobly, pure the air, and light the ſoil,

Athens

The original line numbers are three lines too low, i.e., 220 is actual 223. 223 o're] or'e 230 perſwaſion] perſuaſion 237 b y] So spaced. 238 Where on] Whereon

Paradiſe Regain'd. 91

240 *Athens* the eye of *Greece*, Mother of Arts
And Eloquence, native to famous wits
Or hoſpitable, in her ſweet receſs,
240 City or Suburban, ſtudious walks and ſhades;
See there the Olive Grove of *Academe*,
245 *Plato*'s retirement, where the *Attic* Bird
Trills her thick-warbl'd notes the ſummer long,
There flowrie hill *Hymettus* with the ſound
Of Bees induſtrious murmur oft invites
To ſtudious muſing; there *Iliſſus* rouls
250 His whiſpering ſtream; within the walls then view
The ſchools of antient Sages; his who bred
Great *Alexander* to ſubdue the world,
250 *Lyceum* there, and painted *Stoa* next:
There thou ſhalt hear and learn the ſecret power
255 Of harmony in tones and numbers hit
By voice or hand, and various-meaſur'd verſe,
Æolian charms and *Dorian Lyric* Odes,
And his who gave them breath, but higher ſung,
Blind

The original line numbers are three lines too low, i.e., 240 is actual 243. 247 **flowrie**] flowry
251 **ſchools**] Schools **antient**] ancient

Blind *Meleſigenes* thence *Homer* call'd,
260 Whoſe Poem *Phœbus* challeng'd for his own.
Thence what the loſty grave Tragœdians taught
In *Chorus* or *Iambic*, teachers beſt
260 Of moral prudence, with delight receiv'd
In brief ſententious precepts, while they treat
265 Of fate, and chance, and change in human life;
High actions, and high paſſions beſt deſcribing:
Thence to the famous Orators repair,
Thoſe antient, whoſe reſiſtleſs eloquence
Wielded at will that fierce Democratie,
270 Shook the Arſenal and fulmin'd over *Greece*,
To *Macedon*, and *Artaxerxes* Throne;
To ſage Philoſophy next lend thine ear,
270 From Heaven deſcended to the low-rooſt houſe
Of *Socrates*, ſee there his Tenement,
275 Whom well inſpir'd the Oracle pronounc'd
Wiſeſt of men; from whoſe mouth iſſu'd forth
Melliſluous ſtreams that water'd all the ſchools

Of

The original line numbers are three lines too low, i.e., 260 is actual 263. 264 precepts,] precepts
268 antient,] ancient, 277 ſchools] Schools

Of Academics old and new, with thoſe
Sirnam'd *Peripatetics*, and the Sect
280 *Epicurean*, and the *Stoic* ſevere;
Theſe here revolve, or, as thou lik'ſt, at home,
Till time mature thee to a Kingdom's waight;
280 Theſe rules will render thee a King compleat
Within thy ſelf, much more with Empire joyn'd.
285 To whom our Saviour ſagely thus repli'd.
Think not but that I know theſe things, or think
I know them not; not therefore am I ſhort
Of knowing what I aught: he who receives
Light from above, from the fountain of light,
290 No other doctrine needs, though granted true;
But theſe are falſe, or little elſe but dreams,
Conjectures, fancies, built on nothing firm.
290 The firſt and wiſeſt of them all profeſs'd
To know this only, that he nothing knew;
295 The next to fabling fell and ſmooth conceits,
A third ſort doubted all things, though plain ſence;
Others

Running Head. There is a space work-up after ***Paradiſe*** in all copies examined, see also pages 53 and 73. The original line numbers are three lines too low, i.e., **280** is actual 283. 278-79 There is a space work-up at the extreme right in the space between these lines in some but not all copies. 279 ***Peripatetics,***] *Peripatitics,* 288 **knowing**] The **i** is wrong font. **he**] Stressed. 290 **though**] The **o** is broken. **true;**] The semicolon tends to fade or smear in most copies, but is clear in some. Copies 1, 15, and 18 lack it entirely.

Others in vertue plac'd felicity,
But vertue joyn'd with riches and long life,
In corporal pleaſure he, and careleſs eaſe,
300 The Stoic laſt in Philoſophic pride,
By him call'd vertue; and his vertuous man,
Wiſe, perfect in himſelf, and all poſſeſſing
300 Equal to God, oft ſhames not to prefer,
As fearing God nor man, contemning all
305 Wealth, pleaſure, pain or torment, death and life,
Which when he lifts, he leaves, or boaſts he can,
For all his tedious talk is but vain boaſt,
Or ſubtle ſhifts conviction to evade.
Alas what can they teach, and not miſlead;
310 Ignorant of themſelves, of God much more,
And how the world began, and how man fell
Degraded by himſelf, on grace depending?
310 Much of the Soul they talk, but all awrie,
And in themſelves ſeek vertue, and to themſelves
315 All glory arrogate, to God give none,

Rather

The original line numbers are three lines too low, i.e., 300 is actual 303. 299 he,] Stressed.

Paradiſe Regain'd. 95

Rather accuſe him under uſual names,
Fortune and Fate, as one regardleſs quite
Of mortal things. Who therefore ſeeks in theſe
True wiſdom, finds her not, or by deluſion
320 Far worſe, her falſe reſemblance only meets,
An empty cloud. However many books
Wiſe men have ſaid are weariſom; who reads
320 Inceſſantly, and to his reading brings not
A ſpirit and judgment equal or ſuperior,
325 (And what he brings, what needs he elſewhere ſeek)
Uncertain and unſettl'd ſtill remains,
Deep verſt in books and ſhallow in himſelf,
Crude or intoxicate, collecting toys,
And trifles for choice matters, worth a ſpunge;
330 As Children gathering pibles on the ſhore.
Or if I would delight my private hours
With Muſic or with Poem, where ſo ſoon
330 As in our native Language can I find
That ſolace? All our Law and Story ſtrew'd

With

Running Head. *Paradiſe*] Battered *e* *Regain'd.*] Battered *e* See also the heads on pages 9, 21, 45, 57, and 103. The original line numbers are three lines too low, i.e., 320 is actual 323. 330 pibles] Italic *i* ſhore.] The period is slightly above the line of type in all copies examined. Catchword. With] The i is bad type in all copies examined and in some copies it only partly prints.

335 With Hymns, our Pſalms with artful terms inſcrib'd,
Our Hebrew Songs and Harps in *Babylon*,
That pleas'd ſo well our Victors ear, declare
That rather *Greece* from us theſe Arts deriv'd;
Ill imitated, while they loudeſt ſing
340 The vices of thir Deities, and thir own
In Fable, Hymn, or Song, ſo perſonating
Thir Gods ridiculous, and themſelves paſt ſhame.
340 Remove their ſwelling Epithetes thick laid
As varniſh on a Harlots cheek, the reſt,
345 Thin ſown with aught of profit or delight,
Will far be found unworthy to compare
With *Sion*'s ſongs, to all true taſts excelling,
Where God is prais'd aright, and Godlike men,
The Holieſt of Holies, and his Saints;
350 Such are from God inſpir'd, not ſuch from thee;
Unleſs where moral vertue is expreſs't
By light of Nature not in all quite loſt.
350 Thir Orators thou then extoll'ſt, as thoſe

The

Running Head. *Paradiſe*] The *d* is broken, see also pages 48, 60, 72, and 100. The original line numbers are three lines too low, i.e., 340 is actual 343. 335 **artful**] artfull 340 **Deities,**] Dieties, 343 **their**] Unstressed. 348 **Godlike**] God-like

The top of Eloquence, Statiſts indeed,
355 And lovers of thir Country, as may ſeem ;
But herein to our Prophets far beneath,
As men divinely taught, and better teaching
The ſolid rules of Civil Government
In thir majeſtic unaffected ſtile
360 Then all the Oratory of *Greece* and *Rome.*
In them is plaineſt taught, and eaſieſt learnt,
What makes a Nation happy, and keeps it ſo,
360 What ruins Kingdoms, and lays Cities flat ;
Theſe only with our Law beſt form a King.
365 So ſpake the Son of God ; but Satan now
Quite at a loſs, for all his darts were ſpent,
Thus to our Saviour with ſtern brow reply'd.
Since neither wealth, nor honour, arms nor arts,
Kingdom nor Empire pleaſes thee, nor aught
370 By me propos'd in life contemplative,
Or active, tended on by glory, or fame,
What doſt thou in this World ? the Wilderneſs

Page Number. 97] Both numerals are bad type, and in some copies print badly, as above. The original line number 360 is incorrectly placed; it is opposite actual line 363. 359 **thir**] Stressed. **majeſtic**] Majeſtic 367 **reply'd.**] repli'd. 370 **me**] Stressed. 372 **Wilderneſs**] There is no dot above the i in any copy examined.

370 For thee is fitteſt place, I found thee there,
And thither will return thee, yet remember
375 What I foretell thee, ſoon thou ſhalt have cauſe
To wiſh thou never hadſt rejected thus
Nicely or cautiouſly my offer'd aid,
Which would have ſet thee in ſhort time with eaſe
On *David*'s Throne; or Throne of all the world,
380 Now at full age, fulneſs of time, thy ſeaſon,
When Propheſies of thee are beſt fullfill'd.
Now contrary, if I read aught in Heaven,
380 Or Heav'n write aught of Fate, by what the Stars
Voluminous, or ſingle characters,
385 In their conjunction met, give me to ſpell,
Sorrows, and labours, oppoſition, hate,
Attends thee, ſcorns, reproaches, injuries,
Violence and ſtripes, and laſtly cruel death,
A Kingdom they portend thee, but what Kingdom,
390 Real or Allegoric I diſcern not,
Nor when, eternal ſure, as without end,

With-

The original line numbers are three lines too low, i.e., 370 is actual 373. 377 **Nicely**] The N is battered. 381 **fullfill'd.**] fulfill'd. 384 **characters,**] Characters, 385 **me**] Stressed. 386 **labours,**] labours

Without beginning; for no date prefixt
390 Directs me in the Starry Rubric ſet.
So ſaying he took (for ſtill he knew his power
395 Not yet expir'd) and to the Wilderneſs
Brought back the Son of God, and left him there,
Feigning to diſappear. Darkneſs now roſe,
As day-light ſunk, and brought in lowring night
Her ſhadowy off-ſpring unſubſtantial both,
400 Privation meer of light and abſent day.
Our Saviour meek and with untroubl'd mind
After his aerie jaunt, though hurried ſore,
400 Hungry and cold betook him to his reſt,
Wherever, under ſome concourſe of ſhades
405 Whoſe branching arms thick intertwind might ſhield
From dews and damps of night his ſhelter'd head,
But ſhelter'd ſlept in vain, for at his head
The Tempter watch'd, and ſoon with ugly dreams
Diſturb'd his ſleep; and either Tropic now
410 Gan thunder, and both ends of Heav'n, the Clouds

The original line numbers are three lines too low, i.e., 390 is actual 393. 392 **prefixt**] prefixt. 402 **aerie**] aery **hurried**] The **e** is smashed or otherwise faulty in some copies examined, as above, but is clear in other copies. 405 **ſhield**] The **d** is battered in many copies.
410 **Heav'n,**] Heav'n

From many a horrid rift abortive pour'd
Fierce rain with lightning mixt, water with fire
In ruine reconcil'd: nor ſlept the winds
Within thir ſtony caves, but ruſh'd abroad
From the four hinges of the world, and fell
On the vext Wilderneſs, whoſe talleſt Pines,
Though rooted deep as high, and ſturdieſt Oaks
Bow'd their Stiff necks, loaden with ſtormy blaſts,
Or torn up ſheer: ill waſt thou ſhrouded then,
O patient Son of God, yet only ſtoodſt
Unſhaken; nor yet ſtaid the terror there,
Infernal Ghoſts, and Helliſh Furies, round (ſhriek'd,
Environ'd thee, ſome howl'd, ſome yell'd, ſome
Bent at thee their fiery darts, while thou
Sat'ſt unappall'd in calm and ſinleſs peace.
Thus paſs'd the night ſo foul till morning fair
Came forth with Pilgrim ſteps in amice gray;
Who with her radiant finger ſtill'd the roar
Of thunder, chas'd the clouds, and laid the winds,
And

State 1 (copies 8, 17, 37, and 54)
There are two different 1671 states of this page, see line 424.

Because this page was poorly inked in both the actual copies, numbers 8 and 17, in which state 1 was found, page 100, state 1, is reproduced from copy 17 in half tone. Running Head. ***Paradiſe***] The ***d*** is broken, see also pages 48, 60, 72, and 96. 410] The 4 of the line number has been almost entirely trimmed away in copy 17. The original line numbers are three lines too low, i.e., 410 is actual 413. 418 **their**] Unstressed. 420] The 4 of the line number has been almost entirely trimmed away in copy 17. 421 **Unſhaken;**] The **ſh** ligature is battered. 424 **their\thir**] thir

From many a horrid riſt abortive pour'd
Fierce rain with lightning mixt, water with fire
410 In ruine reconcil'd: nor ſlept the winds
Within thir ſtony caves, but ruſh'd abroad
415 From the four hinges of the world, and fell
On the vext Wilderneſs, whoſe talleſt Pines,
Though rooted deep as high, and ſturdieſt Oaks
Bow'd their Stiff necks, loaden with ſtormy blaſts,
Or torn up ſheer: ill waſt thou ſhrouded then,
420 O patient Son of God, yet only ſtoodſt
Unſhaken; nor yet ſtaid the terror there,
Infernal Ghoſts, and Helliſh Furies, round
420 Environ'd thee, ſome howl'd, ſome yell'd, ſome (ſhriek'd,
Some bent at thee thir fiery darts, while thou
425 Sat'ſt unappall'd in calm and ſinleſs peace.
Thus paſs'd the night ſo foul till morning fair
Came forth with Pilgrim ſteps in amice gray;
Who with her radiant finger ſtill'd the roar
Of thunder, chas'd the clouds, and laid the winds,
And

State 2 (all other copies examined)
There are two different 1671 states of this page, see line 424.

Because both the facing prints immediately before this page were versos as bound, this page is used only in order to have the next page, a recto as bound, print herein as a recto.

430 And griſly Spectres, which the Fiend had rais'd
To tempt the Son of God with terrors dire.
And now the Sun with more effectual beams
430 Had chear'd the face of Earth, and dry'd the wet
From drooping plant, or dropping tree; the birds
435 Who all things now behold more freſh and green,
After a night of ſtorm ſo ruinous,
Clear'd up their choiceſt notes in buſh and ſpray
To gratulate the ſweet return of morn;
Nor yet amidſt this joy and brighteſt morn
440 Was abſent, after all his miſchief done,
The Prince of darkneſs, glad would alſo ſeem
Of this fair change, and to our Saviour came,
440 Yet with no new device, they all were ſpent,
Rather by this his laſt affront reſolv'd,
445 Deſperate of better courſe, to vent his rage,
And mad deſpight to be ſo oft repell'd.
Him walking on a Sunny hill he found,
Back'd on the North and Weſt by a thick wood,

The original line numbers are three lines too low, i.e., 430 is actual 433. 433 **ofEarth,**] No space. **dry'd**] dri'd 437 **their**] Unstressed. 446 **repell'd.**] The **d** is battered in all copies examined. 448 **wood,**] The second **o** is battered in all copies examined.

Out of the wood he ſtarts in wonted ſhape;
450 And in a careleſs mood thus to him ſaid.
Fair morning yet betides thee Son of God,
After a diſmal night; I heard the rack
450 As Earth and Skie would mingle; but my ſelf
Was diſtant; and theſe flaws, though mortals fear
455 As dangerous to the pillard frame of Heaven, (them
Or to the Earths dark baſis underneath,
Are to the main as inconſiderable,
And harmleſs, if not wholſom, as a ſneeze
To mans leſs univerſe, and ſoon are gone;
460 Yet as being oft times noxious where they light
On man, beaſt, plant, waſtful and turbulent,
Like turbulencies in the affairs of men,
460 Over whoſe heads they rore, and ſeem to point,
They oft fore-ſignifie and threaten ill:
465 This Tempeſt at this Deſert moſt was bent;
Of men at thee, for only thou here dwell'ſt.
Did I not tell thee, if thou didſt reject

The

The original line numbers are three lines too low, i.e., 450 is actual 453. 453 Skie] Sky
461 waſtful] waſtfull 465 Deſert] Diſert

Paradiſe Regain'd. 103

The perfet ſeaſon offer'd with my aid
To win thy deſtin'd ſeat, but wilt prolong
470 All to the puſh of Fate, perſue thy way
Of gaining *David*'s Throne no man knows when,
For both the when and how is no where told,
470 Thou ſhalt be what thou art ordain'd, no doubt;
For Angels have proclaim'd it, but concealing
475 The time and means: each act is rightlieſt done,
Not when it muſt, but when it may be beſt.
If thou obſerve not this, be ſure to find,
What I foretold thee, many a hard aſſay
Of dangers, and adverſities and pains,
480 E're thou of *Iſrael*'s Scepter get faſt hold;
Whereof this ominous night that clos'd thee round,
So many terrors, voices, prodigies
480 May warn thee, as a ſure fore-going ſign.
So talk'd he, while the Son of God went on
485 And ſtaid not, but in brief him anſwer'd thus.
Mee worſe then wet thou find'ſt not; other harm

Running Head. ***Paradiſe***] The ***e*** is battered. ***Regain'd.***] The ***e*** is battered. Compare the heads on pages 9, 21, 45, 57, and 95. The original line numbers are three lines too low, i.e., 470 is actual 473. 471 ***David***'s] *Davids* 480 ***Iſrael***'s] *Iſraels* The 1671 apostrophe is faint in most copies examined. 481 **round,**] The comma is smeared in some copies. The end of the line does not print in copy 8, and prints only a little in copy 14, in which someone has penned in 'ound' Only the tops of the letters print in copy 17. 486 **Mee**] Me **then**] than

Thoſe terrors which thou ſpeak'ſt of, did me none
I never fear'd they could, though noiſing loud
And threatning nigh; what they can do as ſigns
490 Betok'ning, or ill boding, I contemn
As falſe portents, not ſent from God, but thee;
Who knowing I ſhall raign paſt thy preventing,
490 Obtrud'ſt thy offer'd aid, that I accepting
At leaſt might ſeem to hold all power of thee,
495 Ambitious ſpirit, and wouldſt be thought my God,
And ſtorm'ſt refus'd, thinking to terrifie
Mee to thy will deſiſt; thou art diſcern'd
And toil'ſt in vain, nor me in vain moleſt.

To whom the Fiend now ſwoln with rage reply'd:
500 Then hear, O Son of *David*, Virgin-born;
For Son of God to me is yet in doubt,
Of the Meſſiah I have heard foretold
00 By all the Prophets; of thy birth at length
Announc't by *Gabriel* with the firſt I knew,
505 And of the Angelic Song in *Bethlehem* field,

On

STATE 1 (copies 8, 17, 37, and 54)
There are two different 1671 states of this page, see lines 487 and 497.

The original line numbers are three lines too low, i.e., 490 is actual 493. In the copy from which state 1 was photographed, copy 17, the 5 of original line number 500 has been trimmed off. It is present in other copies. 487 none;]] Some 1671 copies have no mark at all; some have a

Thoſe terrors which thou ſpeak'ſt of, did me none;
I never fear'd they could, though noiſing loud
And threatning nigh; what they can do as ſigns
490 Betok'ning, or ill boding, I contemn
As falſe portents, not ſent from God, but thee;
Who knowing I ſhall raign paſt thy preventing,
49• Obtrud'ſt thy offer'd aid, that I accepting
At leaſt might ſeem to hold all power of thee,
495 Ambitious ſpirit, and wouldſt be thought my God,
And ſtorm'ſt refus'd, thinking to terrifie
Mee to thy will; deſiſt, thou art diſcern'd
And toil'ſt in vain, nor me in vain moleſt.

To whom the Fiend now ſwoln with rage reply'd:
500 Then hear, O Son of *David*, Virgin-born;
For Son of God to me is yet in doubt,
Of the Meſſiah I have heard foretold
500 By all the Prophets; of thy birth at length
Announc't by *Gabriel* with the firſt I knew,
505 And of the Angelic Song in *Bethlehem* field,

On

State 2 (all other copies examined)
There are two different 1671 states of this page, see lines 487 and 497.

vertical smear, and some a clear semicolon. There appears to be little connection with the change in line 497, except that copies 8, 17, 37, and 54 have no punctuation whatsoever showing here. 495 **God,**] God 497 **Mee**] Me Stressed. **will deſiſt; thou\will; deſiſt,thou**] will; deſiſt, thou 498 **me**] Stressed. 501 **me**] Stressed.

Because both the facing prints immediately before this page were versos as bound, this page is used only in order to have the next page, a recto as bound, print herein as a recto.

Paradiſe Regain'd. 105

On thy birth-night, that ſung thee Saviour born.
From that time ſeldom have I ceas'd to eye
Thy infancy, thy childhood, and thy youth,
Thy manhood laſt, though yet in private bred;
510 Till at the Ford of *Jordan* whither all
Flock'd to the Baptiſt, I among the reſt,
Though not to be Baptiz'd, by voice from Heav'n
510 Heard thee pronounc'd the Son of God belov'd.
Thenceforth I thought thee worth my nearer view
515 And narrower Scrutiny, that I might learn
In what degree or meaning thou art call'd
The Son of God, which bears no ſingle ſence;
The Son of God I alſo am, or was,
And if I was, I am; relation ſtands;
520 All men are Sons of God; yet thee I thought
In ſome reſpect far higher ſo declar'd.
Therefore I watch'd thy footſteps from that hour,
520 And follow'd thee ſtill on to this waſt wild;
Where by all beſt conjectures I collect

Thou

The original line numbers are three lines too low, i.e., 510 is actual 513. 510 whither] whether
517 ſence ;] ſenſe;

525 Thou art to be my fatal enemy.
Good reaſon then, if I before-hand ſeek
To underſtand my Adverſary, who
And what he is; his wiſdom, power, intent,
By parl, or compoſition, truce, or league
530 To win him, or win from him what I can.
And opportunity I here have had
To try thee, ſift thee, and confeſs have found thee
530 Proof againſt all temptation as a rock
Of Adamant, and as a Center, firm
535 To the utmoſt of meer man both wiſe and good,
Not more; for Honours, Riches, Kingdoms, Glory
Have been before contemn'd, and may agen:
Therefore to know what more thou art then man,
Worth naming Son of God by voice from Heav'n,
540 Another method I muſt now begin.
So ſaying he caught him up, and without wing
Of *Hippogrif* bore through the Air ſublime
540 Over the Wilderneſs and o're the Plain;

Till

Running Head. *Regain'd.*] The *R* is broken, see also pages 14, 18, 46, 50, 74, and 86. The original line numbers are three lines too low, i.e., 530 is actual 533. 536 more;] There is a space work-up between the e and the semicolon in all copies examined. 538 then] than

Paradiſe Regain'd. 107

Till underneath them fair *Jeruſalem*,
545 The holy City lifted high her Towers,
And higher yet the glorious Temple rear'd
Her pile, far off appearing like a Mount
Of Alabaſter, top't with Golden Spires:
There on the higheſt Pinacle he ſet
550 The Son of God; and added thus in ſcorn:
There ſtand, if thou wilt ſtand; to ſtand upright
Will ask thee skill; I to thy Fathers houſe
550 Have brought thee, and higheſt plac't, higheſt is beſt,
Now ſhew thy Progeny; if not to ſtand,
555 Caſt thy ſelf down; ſafely if Son of God:
For it is written, He will give command
Concerning thee to his Angels, in thir hands
They ſhall up lift thee, leſt at any time
Thou chance to daſh thy foot againſt a ſtone.
560 To whom thus Jeſus: alſo it is written,
Tempt not the Lord thy God, he ſaid and ſtood.
But Satan ſmitten with amazement fell

As

Original line number 550 is incorrectly placed and is opposite actual line 553.
549 **Pinacle**] Pinnacle 556 **will**] The second l is faint in most copies examined.

560 As when Earths Son *Antæus* (to compare
Small things with greateſt) in *Iraſſa* ſtrove
565 With *Joves Alcides* and oft foil'd ſtill roſe,
Receiving from his mother Earth new ſtrength,
Freſh from his fall, and fiercer grapple joyn'd,
Throttl'd at length in the Air, expir'd and fell;
So after many a foil the Tempter proud,
570 Renewing freſh aſſaults, amidſt his pride
Fell whence he ſtood to ſee his Victor fall.
And as that *Theban* Monſter that propos'd
570 Her riddle, and him, who ſolv'd it not, devour'd;
That once found out and ſolv'd, for grief and ſpight
575 Caſt her ſelf headlong from th' *Iſmenian* ſteep,
So ſtrook with dread and anguiſh fell the Fiend,
And to his crew, that ſat conſulting, brought
Joyleſs tryumphals of his hop't ſucceſs,
Ruin, and deſperation, and diſmay,
580 Who durſt ſo proudly tempt the Son of God.
So Satan fell and ſtrait a fiery Globe

Of

State 1 (copies 8, 17, 37, and 54)
There are two different 1671 states of this page, see lines 565 and 578.

The original line numbers are three lines too low, i.e., 560 is actual 563.
565 ***Alcides**Alcides,*] *Alcides,* 577 **that**] thar
578 **tryumphals\triumphals**] triumphals

560 As when Earths Son *Antæus* (to compare
Small things with greateſt) in *Iraſſa* ſtrove
565 With *Joves Alcides*, and oft foil'd ſtill roſe,
Receiving from his mother Earth new ſtrength,
Freſh from his fall, and fiercer grapple joyn'd,
Throttl'd at length in the Air, expir'd and fell;
So after many a foil the Tempter proud,
570 Renewing freſh aſſaults, amidſt his pride
Fell whence he ſtood to ſee his Victor fall.
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570 Her riddle, and him, who ſolv'd it not, devour'd;
That once found out and ſolv'd, for grief and ſpight
575 Caſt her ſelf headlong from th' *Iſmenian* ſteep,
So ſtrook with dread and anguiſh fell the Fiend,
And to his crew, that ſat conſulting, brought
Joyleſs triumphals of his hop't ſucceſs,
Ruin, and deſperation, and diſmay,
580 Who durſt ſo proudly tempt the Son of God.
So Satan fell and ſtrait a fiery Globe

Of

State 2 (all other copies examined)
There are two different 1671 states of this page, see lines 565 and 578.

Of Angels on full ſail of wing flew nigh,
580 Who on their plumy Vans receiv'd him ſoft
From his uneaſie ſtation, and upbore
585 As on a floating couch through the blithe Air,
Then in a flowry valley ſet him down
On a green bank, and ſet before him ſpred
A table of Celeſtial Food, Divine,
Ambroſial, Fruits fetcht from the tree of life,
590 And from the fount of life Ambroſial drink,
That ſoon refreſh'd him wearied, and repair'd
What hunger, if aught hunger had impair'd,
590 Or thirſt, and as he fed, Angelic Quires
Sung Heavenly Anthems of his victory
595 Over temptation, and the Tempter proud.
True Image of the Father whether thron'd
In the boſom of bliſs, and light of light
Conceiving or remote from Heaven, enſhrin'd
In fleſhly Tabernacle, and human form,
600 Wandring the Wilderneſs, whatever place,

Habit,

State 1 (copies 8, 17, 37, and 54)
There are two different 1671 states of this page, see line 598.

Running Head. *Paradiſe*] There is a dot in the second *a* see also pages 13, 29, 37, 49, 77, and 85. The original line numbers are three lines too low, i.e., 580 is actual 583. 583 **their**] Unstressed. **him**] Something is wrong, as it was Jesus of Nazareth, not Satan, and **him** here can only refer to Satan. There are many instances in seventeenth century English of such apparent pronominal confusion that doubtless arose because the various authors concerned, as Milton here, habitually

Paradiſe Regain'd. 109

Of Angels on full ſail of wing flew nigh,
580 Who on their plumy Vans receiv'd him ſoft
From his uneaſie ſtation, and upbore
585 As on a floating couch through the blithe Air,
Then in a flowry valley ſet him down
On a green bank, and ſet before him ſpred
A table of Celeſtial Food, Divine,
Ambroſial, Fruits fetcht from the tree of life,
590 And from the fount of life Ambroſial drink,
That ſoon refreſh'd him wearied, and repair'd
What hunger, if aught hunger had impair'd,
590 Or thirſt, and as he fed, Angelic Quires
Sung Heavenly Anthems of his victory
595 Over temptation, and the Tempter proud.
True Image of the Father whether thron'd
In the boſom of bliſs, and light of light
Conceiving, or remote from Heaven, enſhrin'd
In fleſhly Tabernacle, and human form,
600 Wandring the Wilderneſs, whatever place,
Habit,

State 2 (all other copies examined)
There are two different 1671 states of this page, see line 598.

thinking in Latin, were thinking in terms of *hic* and *ille*. That is, in Latin the confusion could not arise, but sensitivity to the pronominal problem in English came late to these Latinate English writers. 589 **Fruits**] fruits **tree**] Tree **life,**] Life, 590 **life**] Life 597 **boſom**] The second o is battered. 598 **Conceiving\Conceiving,**] Conceiving,

Habit, or ſtate, or motion, ſtill expreſſing
The Son of God, with Godlike force indu'd
Againſt th' Attempter of thy Fathers Throne,
600 And Thief of Paradiſe; him long of old
605 Thou didſt debel, and down from Heav'n caſt
With all his Army, now thou haſt aveng'd
Supplanted *Adam*, and by vanquiſhing
Temptation, haſt regain'd loſt Paradiſe,
And fruſtrated the conqueſt fraudulent:
610 He never more henceforth will dare ſet foot
In Paradiſe to tempt; his ſnares are broke:
For though that ſeat of earthly bliſs be fail'd,
A fairer Paradiſe is founded now
610 For *Adam* and his choſen Sons, whom thou
615 A Saviour art come down to re-inſtall.
Where they ſhall dwell ſecure, when time ſhall be
Of Tempter and Temptation without fear.
But thou, Infernal Serpent, ſhalt not long
Rule in the Clouds; like an Autumnal Star

Or

The original line numbers are four lines too low, i.e., 600 is actual 604.
617 **Temptation**] temptation

620 Or Lightning thou ſhalt fall from Heav'n trod down
Under his feet: for proof, e're this thou feel'ſt
Thy wound, yet not thy laſt and deadlieſt wound
By this repulſe receiv'd, and hold'ſt in Hell
No triumph; in all her gates *Abaddon* rues
625 Thy bold attempt; hereafter learn with awe
To dread the Son of God: he all unarm'd
Shall chaſe thee with the terror of his voice
From thy Demoniac holds, poſſeſſion foul,
Thee and thy Legions, yelling they ſhall flye,
630 And beg to hide them in a herd of Swine,
Leſt he command them down into the deep
Bound, and to torment ſent before thir time.
Hail Son of the moſt High, heir of both worlds,
Queller of Satan, on thy glorious work
635 Now enter, and begin to ſave mankind.
Thus they the Son of God our Saviour meek
Sung Victor, and from Heavenly Feaſt refreſht
Brought on his way with joy; hee unobſerv'd
Home to his Mothers houſe private return'd.

The END.

The original line numbers are four lines too low, i.e., **620** is actual 624. 624 **gates**] Gates 625 **awe**] aw 629 **flye,**] flie, 631 **he**] Stressed? 633-39 These lines have closer spacing. 633 **worlds,**] Worlds, 638 **hee**] he Stressed.

The verso of the last leaf, [**H8**], of *Paradise Regained* is blank and faces the title page of *Samson Agonistes*.

SAMSON AGONISTES,

A

DRAMATIC POEM.

5 The Author

JOHN MILTON.

Ariſtot. Poet. Cap. 6.

Τραγωδία μίμησις πράξεως σπουδαίας, &c.

Tragœdia eſt imitatio actionis ſeriæ, &c. Per miſericordiam &
10 *metum perficiens talium affectuum luſtrationem.*

LONDON,

Printed by *J. M.* for *John Starkey* at the *Mitre* in *Fleetſtreet*, near *Temple-Bar.*
MDCLXXI.

I

The title page in many copies shows offset especially above **SAMSON** and above the rules. 1 **SAMSON**] The **A** is nicked in the right-hand element, and appears to be the same as that in **REGAIN'D.** on the *Paradise Regained* title page. The **O** has the nick on the left and the bend in the bottom noted in the **O** in **POEM** on the *Paradise Regained* title page. 3 **A**] There is an ink mark almost filling the triangle of the **A** in every copy examined. 4 **DRAMATIC**] The letters **D** and **C** are battered. The **I** drops below the line of type. **POEM.**] The **O** is battered. The setting of the lower half of the title page appears to be the same as that of the *Paradise Regained* title page, **The Author/** *JOHN MILTON.*/ having been pushed up to allow the insertion of the lines from the *Poetics* below an added rule. The worn letters noted in the imprint of the *Paradise Regained* title page are present here. It is very probable that the title page for *Samson Agonistes* was printed before the title page at the front of the book. The 1671 foliation actually begins with the title page, as page 3 indicates.

The verso of the Title Page is blank but is counted in the 1671 foliation.

3

Of that ſort of Dramatic Poem which is call'd Tragedy.

TRagedy, as it was antiently compos'd, hath been ever held the graveſt, moraleſt, and moſt profitable of all other Poems: therefore ſaid by *Ariſtotle* to be of power by raiſing pity and fear, or terror, to purge the mind of thoſe and ſuch like paſſions, that is to temper and reduce them to juſt meaſure with a kind of delight, ſtirr'd up by reading or ſeeing thoſe paſſions well imitated. Nor is Nature wanting in her own effects to make good his aſſertion: for ſo in Phyſic things of melancholic hue and quality are us'd againſt melancholy, ſowr againſt ſowr, ſalt to remove ſalt humours. Hence Philoſophers and other graveſt Writers, as *Cicero*, *Plutarch* and others, frequently cite out of Tragic Poets, both to adorn and illuſtrate thir diſcourſe. The Apoſtle *Paul* himſelf thought it not unworthy to inſert a verſe of *Euripides* into the Text of Holy Scripture, 1 *Cor.* 15.33. and *Paræus* commenting on the *Revelation*, divides the whole Book as a Tragedy, into Acts diſtinguiſht each by a Chorus of Heavenly Harpings and Song between. Hereto-

1 **antiently**] anciently **compos'd,**] compos'd 5 **purge the**] The space work-up between these two words is present in all copies examined. 6 **is**] is, 10 **melancholic**] melancolic 15 **thir**] their 20 **diſtinguiſht**] diſtingiſht 21 **between.**] The first e fails to print in some but not all copies.

4
fore Men in highest dignity have labour'd not a little to be thought able to compose a Tragedy. Of that honour *Dionysius* the elder was no less ambitious, then before of his attaining to the Tyranny. *Augustus Cæsar* also had begun his *Ajax*, but unable to please his own judgment with what he had begun, left it unfinisht. *Seneca* the Philosopher is by some thought the Author of those Tragedies (at least the best of them) that go under that name. *Gregory Nazianzen* a Father of the Church, thought it not unbeseeming the sanctity of his person to write a Tragedy, which he entitl'd, *Christi suffering*. This is mention'd to vindicate Tragedy from the small esteem, or rather infamy, which in the account of many it undergoes at this day with other common Interludes; hap'ning through the Poets error of intermixing Comic stuff with Tragic sadness and gravity; or introducing trivial and vulgar persons, which by all judicious hath bin counted absurd; and brought in without discretion, corruptly to gratifie the people. And though antient Tragedy use no Prologue, yet using sometimes, in case of self defence, or explanation, that which *Martial* calls an Epistle; in behalf of this Tragedy coming forth after the antient manner, much different from what among us passes for best, thus much before-hand may be Epistl'd; that *Chorus* is here introduc'd after the Greek manner, not antient only but modern, and still in use among the *Italians*. In the modelling therefore of this Poem, with good reason, the Antients and *Italians* are rather follow'd, as of much more

25 **then**] than 31 *Gregory*] *Gregory*, 33 *Christ*] The ligature *st* is broken at the top right. 40 **bin**] been 42 **antient**] ancient 46 **antient**] ancient 49 **antient**] ancient 51-52 **An-/ tients**] An-/ cients

5

more authority and fame. The meaſure of Verſe us'd in the Chorus is of all ſorts, call'd by the Greeks
55 *Monoſtrophic*, or rather *Apolelymenon*, without regard had to *Strophe*, *Antiſtrophe* or *Epod*, which were a kind of Stanza's fram'd only for the Muſic, then us'd with the Chorus that ſung; not eſſential to the Poem, and therefore not material; or being
60 divided into Stanza's or Pauſes, they may be call'd *Allæoſtropha*. Diviſion into Act and Scene referring chiefly to the Stage (to which this work never was intended) is here omitted.

It ſuffices if the whole Drama be found not pro-
65 duc't beyond the fift Act, of the ſtyle and uniformitie, and that commonly call'd the Plot, whether intricate or explicit, which is nothing indeed but ſuch œconomy, or diſpoſition of the fable as may ſtand beſt with veriſimilitude and decorum; they
70 only will beſt judge who are not unacquainted with *Æſchulus*, *Sophocles*, and *Euripides*, the three Tragic Poets unequall'd yet by any, and the beſt rule to all who endeavour to write Tragedy. The circumſcription of time wherein the whole Drama be-
75 gins and ends, is according to antient rule, and beſt example, within the ſpace of 24 hours.

53 **authority**] Authority 65 **ſtyle**] ſtile 65-66 **unifor-/ mitie,**] uniformi-/ ty,
75 **antient**] ancient Catchword. **THE**] The

6

The ARGUMENT.

SAmſon *made Captive, Blind, and now in the Priſon at* Gaza, *there to labour as in a common work-houſe, on a Feſtival day, in the general ceſſation from labour, comes forth into the open Air, to a place nigh, ſomewhat retir'd there to ſit a while and bemoan his condition. Where he happens at length to be viſited by certain friends and equals of his tribe, which make the Chorus, who ſeek to comfort him what they can; then by his old Father* Manoa, *who endeavours the like, and withal tells him his purpoſe to procure his liberty by ranſom; laſtly, that this Feaſt was proclaim'd by the* Philiſtins *as a day of Thanksgiving for thir deliverance from the hands of* Samſon, *which yet more troubles him.* Manoa *then departs to proſecute his endeavour with the* Philiſtian *Lords for* Samſon's *redemption; who in the mean while is viſited by other perſons; and laſtly by a publick Officer to require his coming to the Feaſt before the Lords and People, to play or ſhew his ſtrength in thir preſence; he at firſt refuſes, diſmiſſing the publick Officer with abſolute denyal to come; at length perſwaded inwardly that this was from God, he yields to go along with him, who came now the ſecond time with great threatnings to fetch him; the Chorus yet remaining on the place,* Manoa *returns full of joyful hope, to procure e're long his Sons deliverance: in the midſt of which diſcourſe an Ebrew comes in haſte confuſedly at firſt; and afterward more diſtinctly relating the Cataſtrophe, what* Samſon *had done to the* Philiſtins, *and by accident to himſelf; wherewith the Tragedy ends.*

The

7 *certain*] The *r* is battered in the top element. 10 *withal*] *withall* 13 *thir*] *their* 15 *endeavour*] *indeavour* 19 *thir*] *their* 20 *denyal*] *denial* 21 *perſwaded*] *perſuaded* 25 *joyful*] *joyfull*

7

The Perſons.

Samſon.
Manoa *the Father of* Samſon.
Dalila *his Wife.*
5 Harapha *of* Gath.
Publick Officer.
Meſſenger.
Chorus *of* Danites.

The Scene before the Priſon in Gaza.

Ornaments. The second and the seventh devices from the left in the bottom row have solid or filled elements. 3 *of* **Samſon.**] of Samſ. 9 ***Priſon***] P*riſon* **Gaza.**] In 1680, this word is dropped to make a tenth line.

The verso of page 7 is blank but is counted in the 1671 foliation.

9

SAMSON AGONISTES.

Samſ. A Little onward lend thy guiding hand
To theſe dark ſteps, a little further on;
For yonder bank hath choice of Sun or ſhade,
There I am wont to ſit, when any chance
5 Relieves me from my task of ſervile toyl,
Daily in the common Priſon elſe enjoyn'd me,
Where I a Priſoner chain'd, ſcarce freely draw
The air impriſon'd alſo, cloſe and damp,
Unwholſom draught: but here I feel amends,
10 10 The breath of Heav'n freſh-blowing, pure and ſweet,
With day-ſpring born; here leave me to reſpire.

This

Title. SAMSON] Note the space work-up to the right of the N It varies from bright to faint in different copies. AGONISTES.] In most copies there is an ink mark to the right of the final S

10 *Samſon Agoniſtes.*

This day a ſolemn Feaſt the people hold
To *Dagon* thir Sea-Idol, and forbid
Laborious works, unwillingly this reſt
15 Thir Superſtition yields me; hence with leave
Retiring from the popular noiſe, I ſeek
This unfrequented place to find ſome eaſe,
Eaſe to the body ſome, none to the mind
From reſtleſs thoughts, that like a deadly ſwarm
20 Of Hornets arm'd, no ſooner found alone,
But ruſh upon me thronging, and preſent
Times paſt, what once I was, and what am now.
O wherefore was my birth from Heaven foretold
Twice by an Angel, who at laſt in ſight
25 Of both my Parents all in flames aſcended
From off the Altar, where an Off'ring burn'd,
As in a fiery column charioting
His Godlike preſence, and from ſome great act
Or benefit reveal'd to *Abraham*'s race?
30 Why was my breeding order'd and preſcrib'd

As

13 **thir**] their Unstressed? 15 **Thir**] Their Unstressed. 30 **breedin g**] So spaced in most but not all copies examined. The **i** is clear in copies which are so spaced. **preſcrib'd**] The **i** is faint in most of the copies in which there is a space between the **n** and **g** of **breeding** and clear in the other copies.

As of a perſon ſeparate to God,
Deſign'd for great exploits; if I muſt dye
Betray'd, Captiv'd, and both my Eyes put out,
Made of my Enemies the ſcorn and gaze;
35 To grind in Brazen Fetters under task
With this Heav'n-gifted ſtrength? O glorious (ſtrength
Put to the labour of a Beaſt, debas't
Lower then bondſlave! Promiſe was that I
Should *Iſrael* from *Philiſtian* yoke deliver;
40 40 Ask for this great Deliverer now, and find him
Eyeleſs in *Gaza* at the Mill with ſlaves,
Himſelf in bonds under *Philiſtian* yoke;
Yet ſtay, let me not raſhly call in doubt
Divine Prediction; what if all foretold
45 Had been fulfilld but through mine own default,
Whom have I to complain of but my ſelf?
Who this high gift of ſtrength committed to me,
In what part lodg'd, how eaſily bereft me,
Under the Seal of ſilence could not keep,

But

32 **dye**] die 38 **then**] than 45 **fulfilld**] fulfill'd

50 [59] But weakly to a woman muſt reveal it,
O'recome with importunity and tears.
O impotence of mind, in body ſtrong!
But what is ſtrength without a double ſhare
Of wiſdom, vaſt, unwieldy, burdenſom,
55 Proudly ſecure, yet liable to fall
By weakeſt ſuttleties, not made to rule,
But to ſubſerve where wiſdom bears command.
God, when he gave me ſtrength, to ſhew withal
How ſlight the gift was, hung it in my Hair.
60 [60] But peace, I muſt not quarrel with the will
Of higheſt diſpenſation, which herein
Happ'ly had ends above my reach to know:
Suffices that to me ſtrength is my bane,
And proves the ſourſe of all my miſeries;
65 So many, and ſo huge, that each apart
Would ask a life to wail, but chief of all,
O loſs of ſight, of thee I moſt complain!
Blind among enemies, O worſe then chains,
Dungeon,

Running Head. *Agoniſtes.*] The *ſ* of the ligature *ſt* is broken; the broken letter recurs once a signature, on pages 32, 48, 57, 72, and 84. 60 **peace,**] Peace,
63 **me**] Stressed. 68 **then**] than

70 Dungeon, or beggery, or decrepit age !
70 Light the prime work of God to me is extinct,
And all her various objects of delight
Annull'd, which might in part my grief have eas'd,
Inferiour to the vileſt now become
Of man or worm; the vileſt here excel me,
75 They creep, yet ſee, I dark in light expos'd
To daily fraud, contempt, abuſe and wrong,
Within doors, or without, ſtill as a fool,
In power of others, never in my own;
80 Scarce half I ſeem to live, dead more then half.
80 O dark, dark, dark, amid the blaze of noon,
Irrecoverably dark, total Eclipſe
Without all hope of day !
O firſt created Beam, and thou great Word,
Let there be light, and light was over all;
85 Why am I thus bereav'd thy prime decree?
The Sun to me is dark
And ſilent as the Moon,

When

The original line numbers are one line too high, i.e., 70 is actual 69.
69 **beggery, or decrepit**] beggery, decrepit
79 **then**] than 81 **Eclipſe**] Ecclipſe

When ſhe deſerts the night
90 Hid in her vacant interlunar cave.
90 Since light ſo neceſſary is to life,
And almoſt life it ſelf, if it be true
That light is in the Soul,
She all in every part; why was the ſight
To ſuch a tender ball as th' eye confin'd?
95 So obvious and ſo eaſie to be quench't,
And not as feeling through all parts diffus'd,
That ſhe might look at will through every pore?
Then had I not been thus exil'd from light;
000 As in the land of darkneſs yet in light,
100 To live a life half dead, a living death,
And buried; but O yet more miſerable!
My ſelf, my Sepulcher, a moving Grave,
Buried, yet not exempt
By priviledge of death and burial
105 From worſt of other evils, pains and wrongs,
But made hereby obnoxious more

To

Running Head. *Agoniſtes.*] There are two small ink marks above the *o* see also pages 24, 44, 52, 76, and 96. The original line numbers are one line too high, i.e., 90 is actual 89. Original Line Number. 000] The number should read '100' 101 miſerable!] miſerable?
105 evils,] evills,

Samſon Agoniſtes. 15

To all the miſeries of life,
Life in captivity
110• Among inhuman foes.
110 But who are theſe? for with joint pace I hear
The tread of many feet ſtearing this way;
Perhaps my enemies who come to ſtare
At my affliction, and perhaps to inſult,
Thir daily practice to afflict me more.
115 *Chor.* This, this is he; ſoftly a while,
Let us not break in upon him;
O change beyond report, thought, or belief!
See how he lies at random, careleſly diffus'd,
120• With languiſh't head unpropt,
120 As one paſt hope, abandon'd,
And by himſelf given over;
In ſlaviſh habit, ill-fitted weeds
O're worn and ſoild;
Or do my eyes miſrepreſent? Can this be hee,
125 That Heroic, that Renown'd,

Irre-

The original line numbers are one line too high, i.e., 110 is actual 109. 114 **Thir**] Their 115 **he;**] Stressed. 123 **ſoild;**] ſolid; 124 **hee,**] he, Stressed.

16 *Samſon Agoniſtes.*

Irreſiſtable *Svmſon*? whom unarm'd
No ſtrength of man, or fierceſt wild beaſt could (withſtand;
Who tore the Lion, as the Lion tears the Kid,
130 Ran on embattelld Armies clad in Iron,
130 And weaponleſs himſelf,
Made Arms ridiculous, uſeleſs the forgery
Of brazen ſhield and ſpear, the hammer'd Cuiraſs,
Chalybean temper'd ſteel, and frock of mail
Adamantean Proof;
135 But ſafeſt he who ſtood aloof,
When inſupportably his foot advanc't,
In ſcorn of thir proud arms and warlike tools,
Spurn'd them to death by Troops. The bold *Aſca-* (*lonite*
140 Fled from his Lion ramp, old Warriors turn'd
140 Thir plated backs under his heel;
Or grovling ſoild thir creſted helmets in the duſt.
Then with what trivial weapon came to hand,
The Jaw of a dead Aſs, his ſword of bone,
A thouſand fore-skins fell, the flower of *Paleſtin*

In

Running Head. *Agoniſtes.*] There is a dot in the *n* see also pages 28, 40, 64, 80, 88, and 100. The original line numbers are one line too high, i.e., 130 is actual 129. 126 **Irreſiſtable**]] The 1671 *Errata* call for 'Irreſiſtible' *Svmſon?*] The *a* is upside down. 129 **embattelld**] embattell'd 132 **ſhield**] Shield **ſpear,**] Spear, 135 **he**] Stressed. 137 **thir**] their Stressed. 140 **Thir**] Their Unstressed. 141 **ſoild**] ſoil'd **thir**] their Unstressed.

145 In *Ramath-lechi* famous to this day :
Then by main force pull'd up, and on his ſhoulders (bore
The Gates of *Azza*, Poſt, and maſſie Bar
Up to the Hill by *Hebron*, ſeat of Giants old,
150 No journey of a Sabbath day, and loaded ſo ;
150 Like whom the Gentiles feign to bear up Heav'n.
Which ſhall I firſt bewail,
Thy Bondage or loſt Sight,
Priſon within Priſon
Inſeparably dark ?
155 Thou art become (O worſt impriſonment!)
The Dungeon of thy ſelf ; thy Soul
(Which Men enjoying ſight oft without cauſe com- (plain'd)
Impriſon'd now indeed,
160 In real darkneſs of the body dwells,
160 Shut up from outward light
To incorporate with gloomy night ;
For inward light alas
Puts forth no viſual beam.

The original line numbers are one line too high, i.e., 150 is actual 149.
149 **Sabbath day,**] Sabbath-day, 152 **Sight,**] The i is faint. 155 **impriſonment!)**] The second i is faint in many copies. 157 **com-/ (plain'd)**] com-/ (plain'd The 1671 *Errata* call for 'complain' 163 **forth**] The f is faint in some copies.

18 *Samſon Agoniſtes.*

O mirror of our fickle ſtate,
165 Since man on earth unparallel'd!
The rarer thy example ſtands,
By how much from the top of wondrous glory,
Strongeſt of mortal men,
170 To loweſt pitch of abject fortune thou art fall'n.
170 For him I reckon not in high eſtate
Whom long deſcent of birth
Or the ſphear of fortune raiſes;
But thee whoſe ſtrength, while vertue was her mate,
Might have ſubdu'd the Earth,
175 Univerſally crown'd with higheſt praiſes.

Sam. I hear the ſound of words, thir ſenſe the air
Diſſolves unjointed e're it reach my ear.

Chor. Hee ſpeaks, let us draw nigh. Matchleſs in (might,
180 The glory late of *Iſrael*, now the grief;
180 We come thy friends and neighbours not unknown
From *Eſhtaol* and *Zora*'s fruitful Vale
To viſit or bewail thee, or if better,

Counſel

The original line numbers are one line too high, i.e., 170 is actual 169.
165 **unparallel'd!**] unparallel'd? The 1671 exclamation point is battered. The 1688 edition follows 1680. 176 **thir**] their Unstressed. **ſenſe**] ſence 177 **e're**] er'e 178 **Hee**] He Unstressed? **ſpeaks,**] ſpeak, 179 **grief;**] grief,

Counſel or Conſolation we may bring,
Salve to thy Sores, apt words have power to ſwage
185 The tumors of a troubl'd mind,
And are as Balm to feſter'd wounds.
Sam. Your coming, Friends, revives me, for I learn
Now of my own experience, not by talk,
190 How counterfeit a coin they are who friends
190 Bear in their Superſcription (of the moſt
I would be underſtood) in proſperous days
They ſwarm, but in adverſe withdraw their head
Not to be found, though ſought. Yee ſee, O friends,
How many evils have enclos'd me round;
195 Yet that which was the worſt now leaſt afflicts me,
Blindneſs, for had I ſight, confus'd with ſhame,
How could I once look up, or heave the head,
Who like a fooliſh Pilot have ſhipwrack't,
200 My Veſſel truſted to me from above,
200 Glorioufly rigg'd; and for a word, a tear,
Fool, have divulg'd the ſecret giſt of God

The original line numbers are one line too high, i.e., 190 is actual 189. 187 *Sam.*] The *S* is faint in some copies. 190 **their**] Unstressed? **Superſcription**] Superſciption 192 **their**] Unstressed? 193 **Yee**] Ye Unstressed? Catchword. **To**] The catchword did not print in copies 5, 20, and 30. In copy 13 only a faint ink mark is present.

20 *Samſon Agoniſtes.*

To a deceitful Woman: tell me Friends,
Am I not ſung and proverbd for a Fool
In every ſtreet, do they not ſay, how well
205 Are come upon him his deſerts? yet why?
Immeaſurable ſtrength they might behold
In me, of wiſdom nothing more then mean;
This with the other ſhould, at leaſt, have paird,
210 Theſe two proportiond ill drove me tranſverſe.
210 *Chor.* Tax not divine diſpoſal, wiſeſt Men
Have err'd, and by bad Women been deceiv'd;
And ſhall again, pretend they ne're ſo wiſe.
Deject not then ſo overmuch thy ſelf,
Who haſt of ſorrow thy full load beſides;
215 Yet truth to ſay, I oft have heard men wonder
Why thou ſhouldſt wed *Philiſtian* women rather
Then of thine own Tribe fairer, or as fair,
At leaſt of thy own Nation, and as noble.
220 *Sam.* The firſt I ſaw at *Timna*, and ſhe pleas'd
220 Mee, not my Parents, that I ſought to wed,

The

The original line numbers are one line too high, i.e., 210 is actual 209. 203 **proverbd**] proverb'd The 1671 b is faint. 207 **then**] than 209 **proportiond**] proportion'd 210 **diſpoſal,**] diſpoſal 211 **deceiv'd;**] deceived; 213 **Deject**] The second e is faint. 216 **women**] Woman 217 **Then**] Than 218 **Nation,**] The N is battered. 220 **Mee,**] Me, Stressed.

This is another occurrence of the problem of making two states of the same page appear on facing pages. In order to do this with the two pages that follow, different states of the same recto page, this preceding recto is used for a sort of introduction to them; the first state is printed on the next page, a verso, and the second state appears as the recto it is, on a recto page of this facsimile edition.

The daughter of an Infidel: they knew not
That what I mention'd was of God; I knew
From intimate impulſe, and therefore urg'd
The Marriage on; that by occaſion hence
225 I might begin *Iſrael*'s Deliverance,
The work to which I was divinely call'd;
She proving falſe, the next I took to Wife
(O that I never had! fond wiſh too late.)
230 Was in the Vale of *Sorec*, *Dalila*,
230 That ſpecious Monſter, my accompliſht ſnare.
I thought it lawful from my former act,
And the ſame end; ſtill watching to oppreſs
Iſrael's oppreſſours: of what now I ſuffer
She was not the prime cauſe, but I my ſelf,
235 Who vanquiſht with a peal of words (O weakneſs!)
Gave up my fort of ſilence to a Woman.

Chor. In ſeeking juſt occaſion to provoke
The *Philiſtine*, thy Countries Enemy,
240 Thou never waſt remiſs, I bear thee witneſs:

STATE 1 (twelve of the total number of copies examined)
There are two slightly different 1671 states of this page, see lines 223 and 236.

The original line numbers are one line too high, i.e., 230 is actual 229. 222 **mention'd**]] The 1671 *Errata* call for 'motion'd' 223 **intimate**] The a and the e are battered in state 1. 231 **lawful**] lawfull 232 **oppreſs**] The o and the e are faint. 236 **ſilence**] The second e is faint in state 1. **to**] The o is faint in state 1.

The daughter of an Infidel: they knew not
That what I mention'd was of God; I knew
From intimate impulſe, and therefore urg'd
The Marriage on; that by occaſion hence
225 I might begin *Iſrael*'s Deliverance,
The work to which I was divinely call'd;
She proving falſe, the next I took to Wife
(O that I never had! fond wiſh too late.)
230 Was in the Vale of *Sorec*, *Dalila*,
That ſpecious Monſter, my accompliſht ſnare.
I thought it lawful from my former act,
And the ſame end; ſtill watching to oppreſs
Iſrael's oppreſſours: of what now I ſuffer
She was not the prime cauſe, but I my ſelf,
235 Who vanquiſht with a peal of words (O weakneſs!)
Gave up my fort of ſilence to a Woman.
Chor. In ſeeking juſt occaſion to provoke
The *Philiſtine*, thy Countries Enemy,
240 Thou never waſt remiſs, I bear thee witneſs:

STATE 2 (forty-four of the total number of copies examined)
There are two slightly different 1671 states of this page, see lines 223 and 236.

240 Yet *Iſrael* ſtill ſerves with all his Sons.

Sam. That fault I take not on me, but transfer
On *Iſrael's* Governours, and Heads of Tribes,
Who ſeeing thoſe great acts which God had done
Singly by me againſt their Conquerours
245 Acknowledg'd not, or not at all conſider'd
Deliverance offerd: I on th' other ſide
Us'd no ambition to commend my deeds,
The deeds themſelves, though mute, ſpoke loud the (dooer;
250 But they perſiſted deaf, and would not ſeem
250 To count them things worth notice, till at length
Thir Lords the *Philiſtines* with gather'd powers
Enterd *Judea* ſeeking mee, who then
Safe to the rock of *Etham* was retir'd,
Not flying, but fore-caſting in what place
255 To ſet upon them, what advantag'd beſt;
Mean while the men of *Judah* to prevent
The harraſs of thir Land, beſet me round;
I willingly on ſome conditions came

Into

The original line number 250 is opposite actual 249. 244 **me**] Stressed. **their**] Unstressed. 245 **Acknowledg'd**] Acknowled'gd **conſider'd**] The ſ is battered. 246 **offerd**:] offer'd: **th' other**] the other 248 **(dooer;**] (doer; 251 **Thir**] Their 252 **mee,**] me, Stressed. 255 **them,**] them 257 **thir Land,**] their Land

250 Into thir hands, and they as gladly yield me
260 To the uncircumcis'd a welcom prey,
Bound with two cords; but cords to me were threds
Toucht with the flame: on thir whole Hoſt I flew
Unarm'd, and with a trivial weapon fell'd
Their choiceſt youth; they only liv'd who fled.
265 Had *Judah* that day join'd, or one whole Tribe,
They had by this poſſeſs'd the Towers of *Gath*,
And lorded over them whom now they ſerve;
But what more oft in Nations grown corrupt,
270 And by thir vices brought to ſervitude,
270 Then to love Bondage more then Liberty,
Bondage with eaſe then ſtrenuous liberty;
And to deſpiſe, or envy, or ſuſpect
Whom God hath of his ſpecial favour rais'd
As thir Deliverer; if he aught begin,
275 How frequent to deſert him, and at laſt
To heap ingratitude on worthieſt deeds?

Cho. Thy words to my remembrance bring

The original line numbers are one line too high, i.e., 260 is actual 259. 259 **thir**] their 261 **me**] Stressed? 262 **thir**] their Stressed. 264 **Their**] Unstressed. 269 **thir**] their Unstressed. 270 **Then**] Than **then**] than 274 **thir**] their Stressed. **he**] Stressed. 276 **ingratitude**] ingraditude

How *Succoth* and the Fort of *Penuel*
280 Thir great Deliverer contemn'd,
280 The matchleſs *Gideon* in purſuit
Of *Madian* and her vanquiſht Kings:
And how ingrateful *Ephraim*
Had dealt with *Jephtha*, who by argument,
Not worſe then by his ſhield and ſpear
285 Defended *Iſrael* from the *Ammonite*,
Had not his proweſs quell'd thir pride
In that ſore battel when ſo many dy'd
Without Reprieve adjudg'd to death,
290 For want of well pronouncing *Shibboleth.*
290 *Sam.* Of ſuch examples adde mee to the roul,
Mee eaſily indeed mine may neglect,
But Gods propos'd deliverance not ſo.
Chor. Juſt are the ways of God,
And juſtifiable to Men;
295 Unleſs there be who think not God at all,
If any be, they walk obſcure;

For

Running Head. *Agoniſtes.*] In some copies, there are two small ink marks above the *o* see also pages 14, 44, 52, 76, and 96. In most copies examined the marks are faintest on page 24. The original line numbers are one line too high, i.e., 280 is actual 279. 279 **Thir**] Their Unstressed. 284 **then**] than 286 **thir**] their 290 **adde**] add **mee**] me Stressed. 291 **Mee**] Me Stressed.

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For of ſuch Doctrine never was there School,
But the heart of the Fool,
300 And no man therein Doctor but himſelf.
300 Yet more there be who doubt his ways not juſt,
As to his own edicts, found contradicting,
Then give the rains to wandring thought,
Regardleſs of his glories diminution;
Till by thir own perplexities involv'd
305 They ravel more, ſtill leſs reſolv'd,
But never find ſelf-ſatisfying ſolution.
As if they would confine th' interminable,
And tie him to his own preſcript,
310 Who made our Laws to bind us, not himſelf,
310 And hath full right to exempt
Whom ſo it pleaſes him by choice
From National obſtriction, without taint
Of ſin, or legal debt;
For with his own Laws he can beſt diſpence.
315 He would not elſe who never wanted means,
Nor

STATE 1 (twelve of the total number of copies examined)
There are two different 1671 states of this page, see lines 306 and 311.

The original line numbers are one line too high, i.e., 300 is actual 299. 300 his ways] There is a space work-up between these two words in all copies examined. 304 thir] their Unstressed. 306 This line is indented in state 1 of 1671 and in 1680. ſolution.] In some state 2 copies, such as the one used for this reproduction, the t is either almost absent or completely so and the second

For of ſuch Doctrine never was there School,
But the heart of the Fool,
300 And no man therein Doctor but himſelf.
300 Yet more there be who doubt his ways not juſt,
As to his own edicts, found contradicting,
Then give the rains to wandring thought,
Regardleſs of his glories diminution;
Till by thir own perplexities involv'd
305 They ravel more, ſtill leſs reſolv'd,
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310 Who made our Laws to bind us, not himſelf,
310 And hath ſull right to exempt
Whom ſo it pleaſes him by choice
From National obſtriction, without taint
Of ſin, or legal debt;
For with his own Laws he can beſt diſpence.
315 He would not elſe who never wanted means,
Nor

State 2 (forty-four of the total number of copies examined)
There are two different 1671 states of this page, see lines 306 and 311.

o is faint. In other state 2 copies, such as copies 2 and 4, the entire word prints clearly. The word prints clearly in all state 1 copies examined. 311 **it pleaſes**] There is a space work-up between these two words in all state 1 copies examined.

Nor in reſpect of the enemy juſt cauſe
To ſet his people free,
Have prompted this Heroic *Nazarite*,
Againſt his vow of ſtricteſt purity,
To ſeek in marriage that fallacious Bride,
Unclean, unchaſte.
Down Reaſon then, at leaſt vain reaſonings down,
Though Reaſon here aver
That moral verdit quits her of unclean:
Unchaſte was ſubſequent, her ſtain not his.
But ſee here comes thy reverend Sire
With careful ſtep, Locks white as doune,
Old *Manoah*: adviſe
Forthwith how thou oughtſt to receive him.
Sam. Ay me, another inward grief awak't,
With mention of that name renews th' aſſault.
Man. Brethren and men of *Dan*, for ſuch ye ſeem,
Though in this uncouth place; if old reſpect,
As I ſuppoſe, towards your once gloried friend,
My

The original line numbers are one line too high, i.e., 320 is actual 319. 316 **enemy**] The **n** is faint. 327 **white**] The **i** is faint. 330 **awak't,**] awak't

335 My Son now Captive, hither hath inform'd
Your younger feet, while mine caſt back with age
Came lagging after; ſay if he be here.
Chor. As ſignal now in low dejected ſtate,
340 As earſt in higheſt, behold him where he lies.
340 *Man.* O miſerable change! is this the man,
That invincible *Samſon*, far renown'd,
The dread of *Iſrael's* foes, who with a ſtrength
Equivalent to Angels walk'd thir ſtreets,
None offering fight; who ſingle combatant
345 Duell'd thir Armies rank't in proud array,
Himſelf an Army, now unequal match
To ſave himſelf againſt a coward arm'd
At one ſpears length. O ever failing truſt
350 In mortal ſtrength! and oh what not in man
350 Deceivable and vain! Nay what thing good
Pray'd for, but often proves our woe, our bane?
I pray'd for Children, and thought barrenneſs
In wedlock a reproach; I gain'd a Son,

Such

The original line numbers are one line too high, i.e., 340 is actual 339. 337 **he**] Stressed. 341 **renown'd,**] renown'd 343 **thir**] their Unstressed. 345 **thir**] their Unstressed. **array,**] The **y,** does not print entirely in many copies and is very faint in others. 348 **truſt**] The word is almost entirely lacking in copies 3 and 7, and only the first t prints in copies 9, 11, and 14. In several other copies the word is very lightly inked.

Such a Son as all Men hail'd me happy ;
355 Who would be now a Father in my ſtead?
O wherefore did God grant me my requeſt,
And as a bleſſing with ſuch pomp adorn'd ?
Why are his gifts deſirable, to tempt
360 Our earneſt Prayers, then giv'n with ſolemn hand
As Graces, draw a Scorpions tail behind ?
For this did the Angel twice deſcend ? for this
Ordain'd thy nurture holy, as of a Plant ;
Select, and Sacred, Glorious for a while,
The miracle of men : then in an hour
365 Enſnar'd, aſſaulted, overcome, led bound,
Thy Foes deriſion, Captive, Poor, and Blind
Into a Dungeon thruſt, to work with Slaves?
Alas methinks whom God hath choſen once
370 To worthieſt deeds, if he through frailty err,
He ſhould not ſo o'rewhelm, and as a thrall
Subject him to ſo foul indignities,
Be it but for honours ſake of former deeds.

Sams.

Running Head. *Agoniſtes.*] There is a dot in the *n* see also pages 16, 40, 64, 80, 88, and 100. The original line numbers are one line too high, i.e., 360 is actual 359. 354 **Such**]] The 1671 *Errata* call for 'And' before this word. **Men**] men 369 **he**] Stressed. 371 **indignities,**] The second **n** is faint.

Sam. Appoint not heavenly diſpoſition, Father,
Nothing of all theſe evils hath befall'n me
375 But juſtly; I my ſelf have brought them on,
Sole Author I, ſole cauſe: if aught ſeem vile,
As vile hath been my folly, who have profan'd
The myſtery of God giv'n me under pledge
380 Of vow, and have betray'd it to a woman,
380 A *Canaanite*, my faithleſs enemy.
This well I knew, nor was at all ſurpris'd,
But warn'd by oft experience: did not ſhe
Of *Timna* firſt betray me, and reveal
The ſecret wreſted from me in her highth
385 Of Nuptial Love profeſt, carrying it ſtrait
To them who had corrupted her, my Spies,
And Rivals? In this other was there found
More Faith? who alſo in her prime of love,
390 Spouſal embraces, vitiated with Gold,
390 Though offer'd only, by the ſent conceiv'd
Her ſpurious firſt-born; Treaſon againſt me?
Thrice

The original line numbers are one line too high, i.e., 380 is actual 379. 385 Love] love

Thrice ſhe aſſay'd with flattering prayers and ſighs,
And amorous reproaches to win from me
My capital ſecret, in what part my ſtrength
395 Lay ſtor'd, in what part ſumm'd, that ſhe might know:
Thrice I deluded her, and turn'd to ſport
Her importunity, each time perceiving
How openly, and with what impudence
400 She purpos'd to betray me, and (which was worſe
400 Then undiſſembl'd hate) with what contempt
She ſought to make me Traytor to my ſelf;
Yet the fourth time, when muſtring all her wiles,
With blandiſht parlies, feminine aſſaults,
Tongue-batteries, ſhe ſurceas'd not day nor night
405 To ſtorm me over-watch't, and wearied out.
At times when men ſeek moſt repoſe and reſt,
I yielded, and unlock'd her all my heart,
Who with a grain of manhood well reſolv'd
410 Might eaſily have ſhook off all her ſnares:
410 But foul effeminacy held me yok't

Her

The original line numbers are one line too high, i.e., 400 is actual 399. 400 **Then**] Than

Her Bond-ſlave; O indignity, O blot
To Honour and Religion! ſervil mind
Rewarded well with ſervil puniſhment!
The baſe degree to which I now am fall'n,
415 Theſe rags, this grinding, is not yet ſo baſe
As was my former ſervitude, ignoble,
Unmanly, ignominious, infamous,
True ſlavery, and that blindneſs worſe then this,
420 That ſaw not how degeneratly I ſerv'd.
420 *Man.* I cannot praiſe thy Marriage choiſes, Son,
Rather approv'd them not; but thou didſt plead
Divine impulſion prompting how thou might'ſt
Find ſome occaſion to infeſt our Foes.
I ſtate not that; this I am ſure; our Foes
425 Found ſoon occaſion thereby to make thee
Thir Captive, and thir triumph; thou the ſooner
Temptation found'ſt, or over-potent charms
To violate the ſacred truſt of ſilence
430 Depoſited within thee; which to have kept
Tacit,

Running Head. *Samſon*] There is a dot in the *a* see also pages 35, 51, 71, and 91.
Page Number. 31] The 3 is battered. The original line numbers are one line too high, i.e., 420 is actual 419. 418 then] than 422 prompting] So spaced in all copies examined.
424 ſure;] ſure Foes] Foes.

430 Tacit, was in thy power; true; and thou bear'ſt
Enough, and more the burden of that fault;
Bitterly haſt thou paid, and ſtill art paying
That rigid ſcore. A worſe thing yet remains,
This day the *Philiſtines* a popular Feaſt
435 Here celebrate in *Gaza*; and proclaim
Great Pomp, and Sacrifice, and Praiſes loud
To *Dagon*, as their God who hath deliver'd
Thee *Samſon* bound and blind into thir hands,
440 Them out of thine, who ſlew'ſt them many a ſlain.
440 So *Dagon* ſhall be magnifi'd, and God,
Beſides whom is no God, compar'd with Idols,
Diſglorifi'd, blaſphem'd, and had in ſcorn
By th' Idolatrous rout amidſt thir wine;
Which to have come to paſs by means of thee,
445 *Samſon*, of all thy ſufferings think the heavieſt,
Of all reproach the moſt with ſhame that ever
Could have befall'n thee and thy Fathers houſe.

Sam. Father, I do acknowledge and confeſs
That

Running Head. *Agoniſtes.*] The *ſ* of the *ſt* ligature is broken, see also pages 12, 48, 57, 72, and 84. The original line number 440 is opposite actual 439. 437 **their**] Stressed. 443 **thir**] their Unstressed.

450 That I this honour, I this pomp have brought
450 To *Dagon*, and advanc'd his praiſes high
Among the Heathen round; to God have brought
Diſhonour, obloquie, and op't the mouths
Of Idoliſts, and Atheiſts; have brought ſcandal
To *Iſrael*, diffidence of God, and doubt
455 In feeble hearts, propenſe anough before
To waver, or fall off and joyn with Idols;
Which is my chief affliction, ſhame and ſorrow,
The anguiſh of my Soul, that ſuffers not
460 Mine eie to harbour ſleep, or thoughts to reſt.
460 This only hope relieves me, that the ſtrife
With me hath end; all the conteſt is now
'Twixt God and *Dagon*; *Dagon* hath preſum'd,
Me overthrown, to enter liſts with God,
His Deity comparing and preferring
465 Before the God of *Abraham*. He, be ſure,
Will not connive, or linger, thus provok'd,
But will ariſe and his great name aſſert:

The original line numbers are one line too high, i.e., 450 is actual 449. 452 **obloquie,**] obloquy, 456 **Idols** ;] idols; 457 **affliction,**] The second i is faint. 459 **eie**] eye **harbour**] harbor 461 **me**] Stressed. 463 **Me**] Stressed. 465 **He,**] Stressed.

Dagon muſt ſtoop, and ſhall e're long receive
470 Such a diſcomfit, as ſhall quite deſpoil him
470 Of all theſe boaſted Trophies won on me,
And with confuſion blank his Worſhippers.

Man. With cauſe this hope relieves thee, and theſe (words
I as a Prophecy receive: for God,
Nothing more certain, will not long defer
475 To vindicate the glory of his name
Againſt all competition, nor will long
Endure it, doubtful whether God be Lord,
Or *Dagon.* But for thee what ſhall be done?
480 Thou muſt not in the mean while here forgot
480 Lie in this miſerable loathſom plight
Neglected. I already have made way
To ſome *Philiſtian* Lords, with whom to treat
About thy ranſom: well they may by this
Have ſatisfi'd thir utmoſt of revenge
485 By pains and ſlaveries, worſe then death inflicted
On thee, who now no more canſt do them harm.

Sam.

The original line numbers are one line too high, i.e., 470 is actual 469. 470 me,] Stressed. 474 certain,] certain 477 doubtful] doubtfull 485 then] than

Sam. Spare that propoſal, Father, ſpare the trouble
Of that ſollicitation; let me here,
490 As I deſerve, pay on my puniſhment;
490 And expiate, if poſſible, my crime,
Shameful garrulity. To have reveal'd
Secrets of men, the ſecrets of a friend,
How hainous had the fact been, how deſerving
Contempt, and ſcorn of all, to be excluded
495 All friendſhip, and avoided as a blab,
The mark of fool ſet on his front?
But I Gods counſel have not kept, his holy ſecret
Preſumptuouſly have publiſh'd, impiouſly,
500 Weakly at leaſt, and ſhamefully: A ſin
500 That Gentiles in thir Parables condemn
To thir abyſs and horrid pains confin'd.
Man. Be penitent and for thy fault contrite,
But act not in thy own affliction, Son,
Repent the ſin, but if the puniſhment
505 Thou canſt avoid, ſelf-preſervation bids;

Running Head. *Samſon*] There is a dot in the *a* see also pages 31, 51, 71, and 91. Page Number. 35] The 3 is battered. The original line numbers are one line too high, i.e., 490 is actual 489. 491 **Shameful**] Shamefull 495 **friendſhip,**] friendſhip 500 **Gentiles**] *Gentiles* 501 **thir**] Stressed.

36 *Samſon Agoniſtes.*

Or th' execution leave to high diſpoſal,
And let another hand, not thine, exact
Thy penal forfeit from thy ſelf; perhaps
510 God will relent, and quit thee all his debt;
510 Who evermore approves and more accepts
(Beſt pleas'd with humble and filial ſubmiſſion)
Him who imploring mercy ſues for life,
Then who ſelf-rigorous chooſes death as due;
Which argues over-juſt, and ſelf-diſpleas'd
515 For ſelf-offence, more then for God offended.
Reject not then what offerd means, who knows
But God hath ſet before us, to return thee
Home to thy countrey and his ſacred houſe,
520 Where thou mayſt bring thy off'rings, to avert
520 His further ire, with praiers and vows renew'd.

Sam. His pardon I implore; but as for life,
To what end ſhould I ſeek it? when in ſtrength
All mortals I excell'd, and great in hopes
With youthful courage and magnanimous thoughts
Of

The original line numbers are one line too high, i.e., 510 is actual 509. 515 **then**] than 516 **offerd**] offer'd 520 **praiers**] prayers 524 **youthful**] youthfull

525 Of birth from Heav'n foretold and high exploits,
Full of divine inſtinct, after ſome proof
Of acts indeed heroic, far beyond
The Sons of *Anac*, famous now and blaz'd,
530 Fearleſs of danger, like a petty God
530 I walk'd about admir'd of all and dreaded
On hoſtile ground, none daring my affront.
Then ſwoll'n with pride into the ſnare I fell
Of fair fallacious looks, venereal trains,
Softn'd with pleaſure and voluptuous life;
535 At length to lay my head and hallow'd pledge
Of all my ſtrength in the laſcivious lap
Of a deceitful Concubine who ſhore me
Like a tame Weather, all my precious fleece,
540 Then turn'd me out ridiculous, deſpoil'd,
540 Shav'n, and diſarm'd among my enemies.

Chor. Deſire of wine and all delicious drinks,
Which many a famous Warriour overturns,
Thou couldſt repreſs, nor did the dancing Rubie

The original line numbers are one line too high, i.e., 530 is actual 529. 527 **acts**] Acts 535 **hallow'd**] hollow 537 **deceitful**] deceitfull 539 **deſpoil'd,**] diſpoil'd, 540 **Shav'n,**] Shaven, **my**] mine 543 **couldſt**] could **Rubie**] Ruby

Sparkling, out-pow'rd, the flavor, or the ſmell,
545 Or taſte that cheers the heart of Gods and men,
Allure thee from the cool Cryſtalline ſtream.
Sam. Where ever fountain or freſh current flow'd
Againſt the Eaſtern ray, tranſlucent, pure.
550 With touch ætherial of Heav'ns fiery rod
550 I drank, from the clear milkie juice allaying
Thirſt, and refreſht; nor envy'd them the grape
Whoſe heads that turbulent liquor fills with fumes.
Chor. O madneſs, to think uſe of ſtrongeſt wines
And ſtrongeſt drinks our chief ſupport of health,
555 When God with theſe forbid'n made choice to rear
His mighty Champion, ſtrong above compare,
Whoſe drink was only from the liquid brook.
Sam. But what avail'd this temperance, not com-
(pleat
560 Againſt another object more enticing?
560 What boots it at one gate to make defence,
And at another to let in the foe
Effeminatly vanquiſh't? by which means,
Now

The original line numbers are one line too high, i.e., 550 is actual 549.
544 **out-pow'rd,**] out-powr'd, **flavor,**] flavor 545 **heart**] hearts **and**] or **men,**] Men,
546 **thee**] the **Cryſtalline**] Chryſtalline 548 **pure.**] Columbia has a comma.
550 **milkie**] milky 555 **forbid'n**] forbidd'n

Now Blind, diſheartn'd, ſham'd, diſhonour'd, quell'd,
To what can I be uſeful, wherein ſerve
565 My Nation, and the work from Heav'n impos'd,
But to ſit idle on the houſhold hearth,
A burdenous drone; to viſitants a gaze,
Or pitied object, theſe redundant locks
570 Robuſtious to no purpoſe cluſtring down,
570 Vain monument of ſtrength; till length of years
And ſedentary numneſs craze my limbs
To a contemptible old age obſcure.
Here rather let me drudge and earn my bread,
Till vermin or the draff of ſervil food
575 Conſume me, and oft-invocated death
Haſt'n the welcom end of all my pains.

Man. Wilt thou then ſerve the *Philiſtines* with that (gift
Which was expreſly giv'n thee to annoy them?
580 Better at home lie bed-rid, not only idle,
580 Inglorious, unimploy'd, with age out-worn.
But God who caus'd a fountain at thy prayer

The original line numbers are one line too high, i.e., 570 is actual 569. 564 uſeful,] uſefull, 565 Heav'n] Heaven 574 ſervil] ſervile

From the dry ground to ſpring, thy thirſt to allay
After the brunt of battel, can as eaſie
Cauſe light again within thy eies to ſpring,
585 Wherewith to ſerve him better then thou haſt;
And I perſwade me ſo; why elſe this ſtrength
Miraculous yet remaining in thoſe locks?
His might continues in thee not for naught,
590 Nor ſhall his wondrous gifts be fruſtrate thus.
590 *Sam.* All otherwiſe to me my thoughts portend,
That theſe dark orbs no more ſhall treat with light,
Nor th' other light of life continue long,
But yield to double darkneſs nigh at hand:
So much I feel my genial ſpirits droop,
595 My hopes all flat, nature within me ſeems
In all her functions weary of her ſelf;
My race of glory run, and race of ſhame,
And I ſhall ſhortly be with them that reſt.
600 *Man.* Believe not theſe ſuggeſtions which proceed
600 From anguiſh of the mind and humours black,

That

Running Head. *Agoniſtes.*] There is a dot in the *n* see also pages 16, 28, 64, 80, 88, and 100. The original line numbers are one line too high, i.e., 590 is actual 589. 584 eies] eyes 585 then] than 590 me] Stressed.

That mingle with thy fancy. I however
Muſt not omit a Fathers timely care
To proſecute the means of thy deliverance
By ranſom or how elſe: mean while be calm,
605 And healing words from theſe thy friends admit.

Sam. O that torment ſhould not be confin'd
To the bodies wounds and ſores
With maladies innumerable
610 In heart, head, breſt, and reins;
610 But muſt ſecret paſſage find
To th' inmoſt mind,
There exerciſe all his fierce accidents,
And on her pureſt ſpirits prey,
As on entrails, joints, and limbs,
615 With anſwerable pains, but more intenſe,
Though void of corporal ſenſe.

My griefs not only pain me
As a lingring diſeaſe,
620 But finding no redreſs, ferment and rage,

Nor

The original line numbers are one line too high, i.e., 610 is actual 609. 604 **ranſom**] ranſom, 607 **ſores**] ſores, 614 **limbs,**] limbs 618 This line is indented in 1680.

42 *Samſon Agoniſtes.*

620 Nor leſs then wounds immedicable
Ranckle, and feſter, and gangrene,
To black mortification.
Thoughts my Tormenters arm'd with deadly ſtings
Mangle my apprehenſive tendereſt parts,
625 Exaſperate, exulcerate, and raiſe
Dire inflammation which no cooling herb
Or medcinal liquor can aſſwage,
Nor breath of Vernal Air from ſnowy *Alp*.
630 Sleep hath forſook and giv'n me o're
630 To deaths benumming Opium as my only cure.
Thence faintings, ſwounings of deſpair,
And ſenſe of Heav'ns deſertion.
I was his nurſling once and choice delight,
His deſtin'd from the womb,
635 Promisd by Heavenly meſſage twice deſcending.
Under his ſpecial eie
Abſtemious I grew up and thriv'd amain;
He led me on to mightieſt deeds

Above

The original line number 630 is opposite line 629. 620 then] than
633 once] once, 636 eie] eye

640 Above the nerve of mortal arm
640 Againſt the uncircumcis'd, our enemies.
But now hath caſt me off as never known,
And to thoſe cruel enemies,
Whom I by his appointment had provok't,
Left me all helpleſs with th' irreparable loſs
645 Of ſight, reſerv'd alive to be repeated
The ſubject of thir cruelty, or ſcorn.
Nor am I in the liſt of them that hope;
Hopeleſs are all my evils, all remedileſs;
650 This one prayer yet remains, might I be heard,
650 No long petition, ſpeedy death,
The cloſe of all my miſeries, and the balm.
Chor. Many are the ſayings of the wiſe
In antient and in modern books enroll'd;
Extolling Patience as the trueſt fortitude;
655 And to the bearing well of all calamities,
All chances incident to mans frail life.
Conſolatories writ

With

The original line numbers are one line too high, i.e., 640 is actual 639. 646 **cruelty,**] cruelty 653 **antient**] ancient 656 **life.**]] The 1671 *Errata* state that the period should be struck out.

With ſtudied argument, and much perſwaſion ſought
660 Lenient of grief and anxious thought,
660 But to th' afflicted in his pangs thir ſound
Little prevails, or rather ſeems a tune,
Harſh, and of diſſonant mood from his complaint,
Unleſs he feel within
Some ſourſe of conſolation from above;
665 Secret refreſhings, that repair his ſtrength,
And fainting ſpirits uphold.
God of our Fathers, what is man!
That thou towards him with hand ſo various,
670 Or might I ſay contrarious,
670 Temperſt thy providence through his ſhort courſe,
Not evenly, as thou rul'ſt
The Angelic orders and inferiour creatures mute,
Irrational and brute.
Nor do I name of men the common rout,
675 That wandring looſe about
Grow up and periſh, as the ſummer flie,

Heads

Running Head. *Agoniſtes.*] In many copies, there are two small ink marks above the *o* see also pages 14, 24, 52, 76, and 96. The original line numbers are one line too high, i.e., 660 is actual 659.
660 to]] The 1671 *Errata* call for 'with' 664 fourſe] fource 672 inferiour] inferior
675 about] about,

Heads without name no more rememberd,
But ſuch as thou haſt ſolemnly elected,
680 With gifts and graces eminently adorn'd
680 To ſome great work, thy glory,
And peoples ſafety, which in part they effect:
Yet toward theſe thus dignifi'd, thou oft
Amidſt thir highth of noon,
Changeſt thy countenance, and thy hand with no re-
(gard
685 Of higheſt favours paſt
From thee on them, or them to thee of ſervice.
Nor only doſt degrade them, or remit
To life obſcur'd, which were a fair diſmiſſion,
690 But throw'ſt them lower then thou didſt exalt them
(high,
690 Unſeemly falls in human eie,
Too grievous for the treſpaſs or omiſſion,
Oft leav'ſt them to the hoſtile ſword
Of Heathen and prophane, thir carkaſſes
To dogs and fowls a prey, or elſe captiv'd:
695 Or to the unjuſt tribunals, under change of times,
And

The original line numbers are one line too high, i.e., 680 is actual 679. 689 **then**] than 690 **eie,**] eye, 693 **thir**] their Unstressed.

And condemnation of the ingrateful multitude.
If theſe they ſcape, perhaps in poverty
With ſickneſs and diſeaſe thou bow'ſt them down,
700 Painful diſeaſes and deform'd,
700 In crude old age;
Though not diſordinate, yet cauſleſs ſuffring
The puniſhment of diſſolute days, in fine,
Juſt or unjuſt, alike ſeem miſerable,
For oft alike, both come to evil end.
705 So deal not with this once thy glorious Champion,
The Image of thy ſtrength, and mighty miniſter.
What do I beg? how haſt thou dealt already?
710 Behold him in this ſtate calamitous, and turn
His labours, for thou canſt, to peaceful end.
710 But who is this, what thing of Sea or Land?
Femal of ſex it ſeems,
That ſo bedeckt, ornate, and gay,
Comes this way ſailing
Like a ſtately Ship

Of

The original line numbers on this page, i.e., 700 and 710 are opposite actual lines 699 and 708 respectively. 711 **Femal**] Female

715 Of *Tarſus*, bound for th' Iſles
Of *Javan* or *Gadier*
With all her bravery on, and tackle trim,
Sails fill'd, and ſtreamers waving,
720 Courted by all the winds that hold them play,
720 An Amber ſent of odorous perfume
Her harbinger, a damſel train behind;
Some rich *Philiſtian* Matron ſhe may ſeem,
And now at nearer view, no other certain
Then *Dalila* thy wife.
725 *Sam.* My Wife, my Traytreſs, let her not come near me.
Cho. Yet on ſhe moves, now ſtands & eies thee fixt,
About t' have ſpoke, but now, with head declin'd
730 Like a fair flower ſurcharg'd with dew, ſhe weeps
And words addreſt ſeem into tears diſſolv'd,
730 Wetting the borders of her ſilk'n veil:
But now again ſhe makes addreſs to ſpeak.
Dal. With doubtful feet and wavering reſolution
I came, ſtill dreading thy diſpleaſure, *Samſon*,
Which

The original line number 720 is opposite line 719 and the original line number 730 is slightly below line 728. 720 **ſent**] ſcent 724 **Then**] Than 726 **&**] and 728 **weeps**] In copy 12, what appears to be a space work-up is fairly clear; but in other copies, such as copy 7, only the traces of the work-up are present, tending to look like a punctuation mark. Copy 1 shows only the faintest traces of a mark, and examination of all copies available clearly indicates that no punctuation mark was intended here.

Which to have merited, without excuſe,
735 I cannot but acknowledge; yet if tears
May expiate (though the fact more evil drew
In the perverſe event then I foreſaw)
My penance hath not ſlack'n'd, though my pardon
740 No way aſſur'd. But conjugal affection
740 Prevailing over fear, and timerous doubt
Hath led me on deſirous to behold
Once more thy face, and know of thy eſtate.
If aught in my ability may ſerve
To light'n what thou ſuffer'ſt, and appeaſe
745 Thy mind with what amends is in my power,
Though late, yet in ſome part to recompenſe
My raſh but more unfortunate miſdeed.

Sam. Out, out *Hyæna*; theſe are thy wonted arts,
750 And arts of every woman falſe like thee,
750 To break all faith, all vows, deceive, betray,
Then as repentant to ſubmit, beſeech,
And reconcilement move with feign'd remorſe,
Confeſs

Running Head. *Agoniſtes.*] The *ſ* of the ligature *ſt* is broken, as on pages 12, 32, 57, 72, and 84. The original line numbers are one line too high, i.e., 740 is actual 739. 737 **then**] than

Confeſs, and promiſe wonders in her change,
Not truly penitent, but chief to try
755 Her husband, how far urg'd his patience bears,
His vertue or weakneſs which way to aſſail:
Then with more cautious and inſtructed skill
Again tranſgreſſes, and again ſubmits;
760 That wiſeſt and beſt men full oft beguil'd
With goodneſs principl'd not to reject
The penitent, but ever to forgive,
Are drawn to wear out miſerable days,
Entangl'd with a poyſnous boſom ſnake,
If not by quick deſtruction ſoon cut off
765 As I by thee, to Ages an example.
Dal. Yet hear me *Samſon*; not that I endeavour
To leſſen or extenuate my offence,
But that on th' other ſide if it be weigh'd
770 By it ſelf, with aggravations not ſurcharg'd,
Or elſe with juſt allowance counterpois'd,
I may, if poſſible, thy pardon find

The original line numbers are one line too high, i.e., 760 is actual 759. 759 wiſeſt] The e is battered. 766 me] me,

50 *Samſon Agoniſtes.*

The eaſier towards me, or thy hatred leſs.
First granting, as I do, it was a weakneſs
In me, but incident to all our ſex,
775 Curioſity, inquiſitive, importune
Of ſecrets, then with like infirmity
To publiſh them, both common female faults:
780 Was it not weakneſs alſo to make known
For importunity, that is for naught,
780 Wherein conſiſted all thy ſtrength and ſafety?
To what I did thou ſhewdſt me firſt the way.
But I to enemies reveal'd, and ſhould not.
Nor ſhouldſt thou have truſted that to womans frailty
E're I to thee, thou to thy ſelf waſt cruel.
785 Let weakneſs then with weakneſs come to parl
So near related, or the ſame of kind,
Thine forgive mine; that men may cenſure thine
790 The gentler, if ſeverely thou exact not
More ſtrength from me, then in thy ſelf was found.
790 And what if Love, which thou interpret'ſt hate,
The

The original line numbers are two lines too high, i.e., 780 is actual 778. 774 me,] Stressed. 779 is] is, 789 me,] Stressed. then] than

The jealouſie of Love, powerful of ſway
In human hearts, nor leſs in mine towards thee,
Caus'd what I did? I ſaw thee mutable
Of fancy, feard leſt one day thou wouldſt leave me
795 As her at *Timna*, ſought by all means therefore
How to endear, and hold thee to me firmeſt:
No better way I ſaw then by importuning
800 To learn thy ſecrets, get into my power
Thy key of ſtrength and ſafety: thou wilt ſay,
800 Why then reveal'd? I was aſſur'd by thoſe
Who tempted me, that nothing was deſign'd
Againſt thee but ſafe cuſtody, and hold:
That made for me, I knew that liberty
Would draw thee forth to perilous enterpriſes,
805 While I at home ſate full of cares and fears
Wailing thy abſence in my widow'd bed;
Here I ſhould ſtill enjoy thee day and night
Mine and Loves priſoner, not the *Philiſtines*,
810 Whole to my ſelf, unhazarded abroad,

Running Head. *Samſon*] There is a dot in the *a* see also pages 31, 35, 71, and 91. The original line number 800 is two lines too high, and the other original line number 810 is actually opposite line 809. 797 then] than

810 Fearleſs at home of partners in my love.
These reaſons in Loves law have paſt for good,
Though fond and reaſonleſs to ſome perhaps;
And Love hath oft, well meaning, wrought much wo,
Yet always pity or pardon hath obtain'd.
815 Be not unlike all others, not auſtere
As thou art ſtrong, inflexible as ſteel.
If thou in ſtrength all mortals doſt exceed,
In uncompaſſionate anger do not ſo.
20 *Sam.* How cunningly the ſorcereſs diſplays
820 Her own tranſgreſſions, to upbraid me mine?
That malice not repentance brought thee hither,
By this appears: I gave, thou ſay'ſt, th' example,
I led the way; bitter reproach, but true,
I to my ſelf was falſe e're thou to me,
825 Such pardon therefore as I give my folly,
Take to thy wicked deed: which when thou ſeeſt
Impartial, ſelf-ſevere, inexorable,
Thou wilt renounce thy ſeeking, and much rather
Con-

Running Head. *Agoniſtes.*] There are two small ink marks above the *o* see also pages 14, 24, 44, 76, and 96. Original Line Number. [8]20] The number is opposite line 819.
819 ſorcereſs] ſorferers

830a Confeſs it feign'd, weakneſs is thy excuſe,
830 And I believe it, weakneſs to reſiſt
Philiſtian gold : if weakneſs may excuſe,
What Murtherer, what Traytor, Parricide,
Inceſtuous, Sacrilegious, but may plead it ?
All wickedneſs is weakneſs : that plea therefore
835 With God or Man will gain thee no remiſſion.
But Love conſtrain'd thee ; call it furious rage
To ſatisfie thy luſt : Love ſeeks to have Love ;
My love how couldſt thou hope, who tookſt the way
840a To raiſe in me inexpiable hate,
840 Knowing, as needs I muſt, by thee betray'd ?
In vain thou ſtriv'ſt to cover ſhame with ſhame,
Or by evaſions thy crime uncoverſt more.
Dal. Since thou determinſt weakneſs for no plea
In man or woman, though to thy own condemning,
845 Hear what aſſaults I had, what ſnares beſides,
What ſieges girt me round, e're I conſented ;
Which might have aw'd the beſt reſolv'd of men,

Page Number. 53] The 3 is battered. The original line numbers are one line too high, i.e., 830 is actual 829. 844 In] The I is above type alignment in all copies examined.

54 *Samſon Agoniſtes.*

The conſtanteſt to have yielded without blame.

850 It was not gold, as to my charge thou lay'ſt,

850 That wrought with me: thou know'ſt the Magiſtrates

And Princes of my countrey came in perſon,

Sollicited, commanded, threatn'd, urg'd,

Adjur'd by all the bonds of civil Duty

And of Religion, preſs'd how juſt it was,

855 How honourable, how glorious to entrap

A common enemy, who had deſtroy'd

Such numbers of our Nation: and the Pireſt

Was not behind, but ever at my ear,

860 Preaching how meritorious with the gods

860 It would be to enſnare an irreligious

Diſhonourer of *Dagon:* what had I

To oppoſe againſt ſuch powerful arguments?

Only my love of thee held long debate;

And combated in ſilence all theſe reaſons

865 With hard conteſt: at length that grounded maxim

So riſe and celebrated in the mouths

Of

STATE 1 (copies 2, 4, 53, and 57)

There are two different 1671 states of this page, see line 857.

The original line numbers are one line too high, i.e., **850** is actual 849.
848 **conſtanteſt**] conſtanteſt, 852 **Sollicited,**] Solicited,
857 **Pireſt\Prieſt**] Prieſt

The conſtanteſt to have yielded without blame.
850 It was not gold, as to my charge thou lay'ſt,
850 That wrought with me: thou know'ſt the Magiſtrates
And Princes of my countrey came in perſon,
Sollicited, commanded, threatn'd, urg'd,
Adjur'd by all the bonds of civil Duty
And of Religion, preſs'd how juſt it was,
855 How honourable, how glorious to entrap
A common enemy, who had deſtroy'd
Such numbers of our Nation: and the Prieſt
Was not behind, but ever at my ear,
860 Preaching how meritorious with the gods
860 It would be to enſnare an irreligious
Diſhonourer of *Dagon*: what had I
To oppoſe againſt ſuch powerful arguments?
Only my love of thee held long debate;
And combated in ſilence all theſe reaſons
865 With hard conteſt: at length that grounded maxim
So rife and celebrated in the mouths

Of

State 2 (all other copies examined)
There are two different 1671 states of this page, see line 857.

Because both the facing prints immediately before this page were versos as bound, this page is used only in order to have the next page, a recto as bound, print herein as a recto.

Of wiſeſt men; that to the public good
870 Private reſpects muſt yield; with grave authority
Took full poſſeſſion of me and prevail'd;
870 Vertue, as I thought, truth, duty ſo enjoyning.

Sam. I thought where all thy circling wiles would (end;
In feign'd Religion, ſmooth hypocriſie.
But had thy love, ſtill odiouſly pretended,
Bin, as it ought, ſincere, it would have taught thee
875 Far other reaſonings, brought forth other deeds.
I before all the daughters of my Tribe
And of my Nation choſe thee from among
880 My enemies, lov'd thee, as too well thou knew'ſt,
Too well, unboſom'd all my ſecrets to thee,
880 Not out of levity, but over-powr'd
By thy requeſt, who could deny thee nothing;
Yet now am judg'd an enemy. Why then
Didſt thou at firſt receive me for thy husband?
Then, as ſince then, thy countries foe profeſt:
885 Being once a wife, for me thou waſt to leave

The original line numbers are two lines too high, i.e., 870 is actual 868. 880 **Not**] The **N** is battered. 883 **reccive**] receive All 1671 copies examined have **reccive** The second **c** is doubtless foul case for **e** 885 **me**] Stressed.

Parents and countrey ; nor was I their ſubject,
Nor under their protection but my own,
Thou mine, not theirs : if aught againſt my life
[890] Thy countrey ſought of thee, it ſought unjuſtly,
890 Againſt the law of nature, law of nations,
No more thy countrey, but an impious crew
Of men conſpiring to uphold thir ſtate
By worſe then hoſtile deeds, violating the ends
For which our countrey is a name ſo dear ;
895 Not therefore to be obey'd. But zeal mov'd thee ;
To pleaſe thy gods thou didſt it ; gods unable
To acquit themſelves and proſecute their foes
But by ungodly deeds, the contradiction
[900] Of their own deity, Gods cannot be :
900 Leſs therefore to be pleas'd, obey'd, or fear'd,
Theſe falſe pretexts and varniſh'd colours failing,
Bare in thy guilt how foul muſt thou appear?
Dal. In argument with men a woman ever
Goes by the worſe, whatever be her cauſe.

Sam.

The original line numbers are one line too high, i.e., 890 is actual 889. 893 then] than

905 *Sam.* For want of words no doubt, or lack of
Witneſs when I was worried with thy peals. (breath,

Dal. I was a fool, too raſh, and quite miſtaken
In what I thought would have ſucceeded beſt.
910 Let me obtain forgiveneſs of thee, *Samſon*,
910 Afford me place to ſhew what recompence
Towards thee I intend for what I have miſdone,
Miſguided; only what remains paſt cure
Bear not too ſenſibly, nor ſtill inſiſt
To afflict thy ſelf in vain: though ſight be loſt,
915 Life yet hath many ſolaces, enjoy'd
Where other ſenſes want not their delights
At home in leiſure and domeſtic eaſe,
Exempt from many a care and chance to which
920 Eye-ſight expoſes daily men abroad.
920 I to the Lords will intercede, not doubting
Their favourable ear, that I may fetch thee
From forth this loathſom priſon-houſe, to abide
With me, where my redoubl'd love and care

With

Running Head. *Agoniſtes.*] The *ſ* of the *ſt* ligature is broken, see also pages 12, 32, 48, 72, and 84. The original line numbers are one line too high, i.e., 910 is actual 909. 923 me,] Stressed.

58 *Samſon Agoniſtes.*

With nurſing diligence, to me glad office,
925 May ever tend about thee to old age
With all things grateful chear'd, and ſo ſuppli'd,
That what by me thou haſt loſt thou leaſt ſhalt miſs.
Samſ. No, no, of my condition take no care;
930 It fits not; thou and I long ſince are twain;
930 Nor think me ſo unwary or accurſt
To bring my feet again into the ſnare
Where once I have been caught; I know thy trains
Though dearly to my coſt, thy ginns, and toyls;
Thy fair enchanted cup, and warbling charms
935 No more on me have power, their force is null'd,
So much of Adders wiſdom I have learn't
To fence my ear againſt thy ſorceries.
If in my flower of youth and ſtrength, when all men
940 Lov'd, honour'd, fear'd me, thou alone could hate me
940 Thy Husband, ſlight me, ſell me, and forgo me;
How wouldſt thou uſe me now, blind, and thereby
Deceiveable, in moſt things as a child

Help-

The original line numbers are one line too high, i.e., 930 is actual 929. 928 *Samſ.*] *Sam.* 939 could] couldſt

Helpleſs, thence eaſily contemn'd, and ſcorn'd,
And laſt neglected? How wouldſt thou inſult
945 When I muſt live uxorious to thy will
In perfet thraldom, how again betray me,
Bearing my words and doings to the Lords
To gloſs upon, and cenſuring, frown or ſmile?
950 This Gaol I count the houſe of Liberty
950 To thine whoſe doors my feet ſhall never enter.

Dal. Let me approach at leaſt, and touch thy hand.

Sam. Not for thy life, leſt fierce remembrance (wake
My ſudden rage to tear thee joint by joint.
At diſtance I forgive thee, go with that;
955 Bewail thy falſhood, and the pious works
It hath brought forth to make thee memorable
Among illuſtrious women, faithful wives:
Cheriſh thy haſt'n'd widowhood with the gold
960 Of Matrimonial treaſon: ſo farewel.
960 *Dal.* I ſee thou art implacable, more deaf
To prayers, then winds and ſeas, yet winds to ſeas
Are

The original line numbers are one line too high, i.e., 950 is actual 949. 946 **perfet**] perfect 950 **thine**] thine, 961 **prayers, then**] prayers than

Are reconcil'd at length, and Sea to Shore :
Thy anger, unappeaſable, ſtill rages,
Eternal tempeſt never to be calm'd.
965 Why do I humble thus my ſelf, and ſuing
For peace, reap nothing but repulſe and hate?
Bid go with evil omen and the brand
Of infamy upon my name denounc't?
970 To mix with thy concernments I deſiſt
970 Henceforth, nor too much diſapprove my own.
Fame if not double-fac't is double-mouth'd,
And with contrary blaſt proclaims moſt deeds,
On both his wings, one black, th' other white,
Bears greateſt names in his wild aerie flight.
975 My name perhaps among the Circumcis'd
In *Dan*, in *Judah*, and the bordering Tribes,
To all poſterity may ſtand defam'd,
With malediction mention'd, and the blot
980 Of falſhood moſt unconjugal traduc't.
980 But in my countrey where I moſt deſire,

In

The original line numbers are one line too high, i.e., 970 is actual 969. 962 **Shore:**] Italic colon. 963 **anger,**] anger

In *Ecron*, *Gaza*, *Aſdod*, and in *Gath*
I ſhall be nam'd among the famouſeſt
Of Women, ſung at ſolemn feſtivals,
Living and dead recorded, who to ſave
985 Her countrey from a fierce deſtroyer, choſe
Above the faith of wedlock-bands, my tomb
With odours viſited and annual flowers.
Not leſs renown'd then in Mount *Ephraim*,
990 *Jael*, who with inhoſpitable guile
990 Smote *Siſera* ſleeping through the Temples nail'd.
Nor ſhall I count it hainous to enjoy
The public marks of honour and reward
Conferr'd upon me, for the piety
Which to my countrey I was judg'd to have ſhewn.
995 At this who ever envies or repines
I leave him to his lot, and like my own.

Chor. She's gone, a manifeſt Serpent by her ſting
Diſcover'd in the end, till now conceal'd.

10 *Sam.* So let her go, God ſent her to debaſe me,
And

The original line number 990 is opposite line 989. Original Line Number. 10] The intention was to start numbering over again with the line numbers beyond 990 or not to have any four digit numbers. The original line number 10 was probably intended to mark the line 1000 but it is actually opposite line 999. Then that intent was forgotten, and the next line number printed was 20 which though doubly wrong was then the base for the line numbering from that point on. 988 **then**] than

1000 And aggravate my folly who committed
To ſuch a viper his moſt ſacred truſt
Of ſecreſie, my ſafety, and my life.

Chor. Yet beauty, though injurious, hath ſtrange (power,
After offence returning, to regain
1005 Love once poſſeſt, nor can be eaſily
Repuls't, without much inward paſſion felt
And ſecret ſting of amorous remorſe.

Sam. Love-quarrels oft in pleaſing concord end,
20 Not wedlock-trechery endangering life.

1010 *Cho.* It is not vertue, wiſdom, valour, wit,
Strength, comlineſs of ſhape, or ampleſt merit
That womans love can win or long inherit ;
But what it is, hard is to ſay,
Harder to hit,
1015 (Which way ſoever men refer it)
Much like thy riddle, *Samſon*, in one day
Or ſeven, though one ſhould muſing ſit;
If any of theſe or all, the *Timnian* bride

Had

The original line number 20 is opposite actual line 1009. 1000 **folly**] folly,
1008 **Love-quarrels**] Love quarrels 1017 **muſing**] The spacing in copies which have state 1 of page 54 is tight; there is more or less space between the u and the ſ in copies having state 2 of page 54.

This is another occurrence of the problem of making two states of the same page appear on facing pages. In order to do this with the two pages that follow, different states of the same recto page, this preceding recto is used for a sort of introduction to them; the first state is printed on the next page, a verso, and the second state appears as the recto it is, on a recto page of this facsimile edition.

30 Had not ſo ſoon preferr'd
1020 Thy Paranymph, worthleſs to thee compar'd,
Succeſſour in thy bed,
Nor both ſo looſly diſally'd
Thir nuptials, nor this laſt ſo trecherouſly
Had ſhorn the fatal harveſt of thy head.
1025 Is it for that ſuch outward ornament
Was laviſh't on thir Sex, that inward gifts
Were left for haſt unfiniſh't, judgment ſcant,
Capacity not rais'd to apprehend
40 Or value what is beſt
1030 In choice, but oftest to affect the wrong?
Or was too much of ſelf-love mixt,
Of conſtancy no root infixt,
That either they love nothing or not long?
What e're it be, to wiſeſt men and beſt
1035 Seeming at firſt all heavenly under virgin veil,
Soft, modeſt, meek, demure,
Once join'd, the contrary ſhe proves, a thorn

In-

State 1 (copies 4, 53, and 57)
There are two different 1671 states of this page, see line 1033.

The original line numbers on this page, i.e., 30 and 40 are opposite actual lines 1019 and 1029 respectively. 1023 **trecherouſly**] treacherouſly 1026 **thir**] their Unstressed. 1027 **haſt**] haſte 1028 **rais'd**] raisd 1033 **nothing\nothing,**] nothing, Copies 4, 53, and 57 are in state 1 and have no comma after the word. Copy 2 seems to have a leaf supplied here, and

30 Had not ſo ſoon preferr'd
1020 Thy Paranymph, worthleſs to thee compar'd,
Succeſſour in thy bed,
Nor both ſo looſly diſally'd
Thir nuptials, nor this laſt ſo trecherouſly
Had ſhorn the fatal harveſt of thy head.
1025 Is it for that ſuch outward ornament
Was laviſh't on thir Sex, that inward gifts
Were left for haſt unfiniſh't, judgment ſcant,
Capacity not rais'd to apprehend
40 Or value what is beſt
1030 In choice, but oftest to affect the wrong?
Or was too much of ſelf-love mixt,
Of conſtancy no root infixt,
That either they love nothing, or not long?
What e're it be, to wiſeſt men and beſt
1035 Seeming at firſt all heavenly under virgin veil,
Soft, modeſt, meek, demure,
Once join'd, the contrary ſhe proves, a thorn

In-

State 2 (all other copies examined)
There are two different 1671 states of this page, see line 1033.

consequently has this page in state 2, although the same copy has the state 1 printings on other verso pages. 1035 **veil,]** There is a space work-up after the comma in state 1, but it is lacking in most state 2 copies.

Inteſtin, far within defenſive arms
50 A cleaving miſchief, in his way to vertue
1040 Adverſe and turbulent, or by her charms
Draws him awry enſlav'd
With dotage, and his ſenſe deprav'd
To folly and ſhameful deeds which ruin ends.
What Pilot ſo expert but needs muſt wreck
1045 Embarqu'd with ſuch a Stears-mate at the Helm?
Favour'd of Heav'n who finds
One vertuous rarely found,
That in domeſtic good combines:
60 Happy that houſe! his way to peace is ſmooth:
1050 But vertue which breaks through all oppoſition,
And all temptation can remove,
Moſt ſhines and moſt is acceptable above.
Therefore Gods univerſal Law
Gave to the man deſpotic power
1055 Over his female in due awe,
Nor from that right to part an hour,

Smile

Running Head. *Agoniſtes.*] There is a dot in the *n* see also pages 16, 28, 40, 80, 88, and 100. The original line numbers on this page, i.e., 50 and 60 are opposite actual lines 1039 and 1049 respectively. 1046 Heav'n] heav'n

Smile ſhe or lowre :
So ſhall he leaſt confuſion draw
70 On his whole life, not ſway'd
1060 By female uſurpation, nor diſmay'd.
But had we beſt retire, I ſee a ſtorm?
Sam. Fair days have oft contracted wind and rain.
Chor. But this another kind of tempeſt brings.
Sam. Be leſs abſtruſe, my riddling days are paſt.
1065 *Chor.* Look now for no inchanting voice, nor fear
The bait of honied words; a rougher tongue
Draws hitherward, I know him by his ſtride,
The Giant *Harapha* of *Gath*, his look
80 Haughty as is his pile high-built and proud.
1070 Comes he in peace? what wind hath blown him hither
I leſs conjecture then when firſt I ſaw
The ſumptuous *Dalila* floating this way :
His habit carries peace, his brow defiance.
Sam. Or peace or not, alike to me he comes.
1075 *Chor.* His fraught we ſoon ſhall know, he now arrives.

The original line numbers on this page, i.e., 70 and 80 are opposite actual lines 1059 and 1069 respectively. 1060 **nor**] or 1067 **ſtride,**] The e is battered. 1070 **peace?what**] No space. 1071 **then**] than 1074 **me**] Stressed. 1075 ***Chor.***] *Cho.* **we**] wee

Har. I come not *Samſon*, to condole thy chance,
As theſe perhaps, yet wiſh it had not been,
Though for no friendly intent. I am of *Gath*
90 Men call me *Harapha*, of ſtock renown'd
1080 As *Og* or *Anak* and the *Emims* old
That *Kiriathaim* held, thou knowſt me now
If thou at all art known. Much I have heard
Of thy prodigious might and feats perform'd
Incredible to me, in this diſpleas'd,
1085 That I was never preſent on the place
Of thoſe encounters where we might have tri'd
Each others force in camp or liſted field:
And now am come to ſee of whom ſuch noiſe
100 Hath walk'd about, and each limb to ſurvey,
1090 If thy appearance anſwer loud report.

Sam. The way to know were not to ſee but taſte.

Har. Doſt thou already ſingle me; I thought
Gives and the Mill had tam'd thee; O that fortune
Had brought me to the field where thou art fam'd

To

State 1 (copies 10, 43, and 49)

There are two different 1671 states of this page, see lines 1078, 1086, and 1093.

The original line numbers on this page, i.e., **90** and **100** are opposite actual lines 1079 and 1089 respectively. 1078 ***Gath\Gath,***] *Gath,* 1081 ***Kiriathaim***] *Kariathaim* 1084 **me,**] Stressed. 1086 **encounters\encounters,**] encounters, 1092 **me;**] me? 1093 **thee;\thee?**] thee. The two 1671 states of line 1093, together with 1680 'thee.' probably indicate that someone ordered the original 1671 semicolon of line 1092 changed to an interrogation mark during the process of 1671

Har. I come not *Samſon*, to condole thy chance,
As theſe perhaps, yet wiſh it had not been,
Though for no friendly intent. I am of *Gath*,
Men call me *Harapha*, of ſtock renown'd
As *Og* or *Anak* and the *Emims* old
That *Kiriathaim* held, thou knowſt me now
If thou at all art known. Much I have heard
Of thy prodigious might and feats perform'd
Incredible to me, in this diſpleas'd,
That I was never preſent on the place
Of thoſe encounters, where we might have tri'd
Each others force in camp or liſted field:
And now am come to ſee of whom ſuch noiſe
Hath walk'd about, and each limb to ſurvey,
If thy appearance anſwer loud report.

Sam. The way to know were not to ſee but taſte.

Har. Doſt thou already ſingle me; I thought
Gives and the Mill had tam'd thee? O that fortune
Had brought me to the field where thou art fam'd

To

State 2 (all other copies examined)

There are two different 1671 states of this page, see lines 1078, 1086, and 1093.

printing. But the semicolon in the next line, 1093, was changed instead, and both states of 1671 exist today. Then, having been made conscious of the punctuation of these two points, the second 1671 state was examined, and an indication made of the proper punctuation, which was available to the 1680 printer. These two emendations in 1680 are the only ones from that edition which seem to me to be directly or indirectly from Milton.

Because both the facing prints immediately before this page were versos as bound, this page is used only in order to have the next page, a recto as bound, print herein as a recto.

1095 To have wrought ſuch wonders with an Aſſes Jaw;
I ſhould have forc'd thee ſoon wiſh other arms,
Or left thy carkaſs where the Aſs lay thrown:
So had the glory of Prowes been recover'd
110 To *Paleſtine*, won by a *Philiſtine*
1100 From the unforeskinn'd race, of whom thou bear'ſt
The higheſt name for valiant Acts, that honour
Certain to have won by mortal duel from thee,
I loſe, prevented by thy eyes put out.
Sam. Boaſt not of what thou wouldſt have done, (but do
1105 What then thou would'ſt, thou ſeeſt it in thy hand.
Har. To combat with a blind man I diſdain,
And thou haſt need much waſhing to be toucht.
Sam. Such uſage as your honourable Lords
120 Afford me aſſaſſinated and betray'd,
1110 Who durſt not with thir whole united powers
In fight withſtand me ſingle and unarm'd,
Nor in the houſe with chamber Ambuſhes
Cloſe-banded durſt attaque me, no not ſleeping,

The original line numbers on this page, i.e., 110 and 120 are opposite actual lines 1099 and 1109 respectively. 1106 **combat**] combate

68 *Samſon Agoniſtes.*

Till they had hir'd a woman with their gold
1115 Breaking her Marriage Faith to circumvent me.
Therefore without feign'd ſhifts let be aſſign'd
Some narrow place enclos'd, where ſight may give (thee,
Or rather flight, no great advantage on me ;
130 Then put on all thy gorgeous arms, thy Helmet
1120 And Brigandine of braſs, thy broad Habergeon,
Vant-braſs and Greves, and Gauntlet, add thy Spear
A Weavers beam, and ſeven-times-folded ſhield,
I only with an Oak'n ſtaff will meet thee,
And raiſe ſuch out-cries on thy clatter'd Iron,
1125 Which long ſhall not with-hold mee from thy head,
That in a little time while breath remains thee,
Thou oft ſhalt wiſh thy ſelf at *Gath* to boaſt
Again in ſafety what thou wouldſt have done
140 To *Samſon*, but ſhalt never ſee *Gath* more.
1130 *Har.* Thou durſt not thus diſparage glorious arms
Which greateſt Heroes have in battel worn,
Thir ornament and ſafety, had not ſpells

And

The original line numbers on this page, i.e., 130 and 140 are opposite actual lines 1119 and 1129 respectively. 1121 **add**] and 1125 **mee**] me Unstressed. 1127 **ſhalt**] ſhall 1129 **ſhalt**] ſhall 1130 **diſparage**] The p is battered.

And black enchantments, ſome Magicians Art
Arm'd thee or charm'd thee ſtrong, which thou from Heaven
1135 Feigndſt at thy birth was giv'n thee in thy hair,
Where ſtrength can leaſt abide, though all thy hairs
Were briſtles rang'd like thoſe that ridge the back
Of chaf't wild Boars, or ruffl'd Porcupines.
150 *Sam.* I know no Spells, uſe no forbidden Arts;
1140 My truſt is in the living God who gave me
At my Nativity this ſtrength, diffus'd
No leſs through all my ſinews, joints and bones,
Then thine, while I preſerv'd theſe locks unſhorn,
The pledge of my unviolated vow.
1145 For proof hereof, if *Dagon* be thy god,
Go to his Temple, invocate his aid
With ſolemneſt devotion, ſpread before him
How highly it concerns his glory now
To fruſtrate and diſſolve theſe Magic ſpells,
1150 160 Which I to be the power of *Iſrael*'s God
Avow, and challenge *Dagon* to the teſt,

The original line numbers on this page, i.e., 150 and 160 are opposite lines 1139 and 1150 respectively. This is the first of three occurrences of the same difficulty. The compositor was regularly setting 19 lines to the page. He occasionally had to deal with runover lines, which ordinarily were treated by setting the runover words without line spacing either above or below. Here, with the runover from line 1134, and again with the runover from line 1563 on page 91 and from 1584 on page 92, the compositor erroneously resumed his regular line spacing from the runover and continued this regular open line spacing until he noticed that the number of lines on the page would be one short. He then began crowding the line spacing with line 1147 and continued to crowd it through line 1151.

70 *Samſon Agoniſtes.*
Offering to combat thee his Champion bold,
With th' utmoſt of his Godhead ſeconded:
Then thou ſhalt ſee, or rather to thy ſorrow
1155 Soon feel, whoſe God is ſtrongeſt, thine or mine.
Har. Preſume not on thy God, what e're he be,
Thee he regards not, owns not, hath cut off
Quite from his people, and delivered up
170 Into thy Enemies hand, permitted them
1160 To put out both thine eyes, and fetter'd ſend thee
Into the common Priſon, there to grind
Among the Slaves and Aſſes thy comrades,
As good for nothing elſe, no better ſervice
With thoſe thy boyſt'rous locks, no worthy match
1165 For valour to aſſail, nor by the ſword
Of noble Warriour, ſo to ſtain his honour,
But by the Barbers razor beſt ſubdu'd.
Sam. All theſe indignities, for ſuch they are
180 From thine, theſe evils I deſerve and more,
1170 Acknowledge them from God inflicted on me
Juſtly,

The original line numbers on this page, i.e., 170 and 180 are opposite actual lines 1159 and 1169 respectively. 1166 ſtain] ſtaine

This is another occurrence of the problem of making two states of the same page appear on facing pages. In order to do this with the two pages that follow, different states of the same recto page, this preceding recto is used for a sort of introduction to them; the first state is printed on the next page, a verso, and the second state appears as the recto it is, on a recto page of this facsimile edition.

Juſtly, yet deſpair not of his final pardon
Whoſe ear is ever open; and his eye
Gracious to re-admit the ſuppliant;
In confidence whereof I once again
1175 Defie thee to the trial of mortal fight,
By combat to decide whoſe god is god,
Thine or whom I with *Iſrael*'s Sons adore.

Har. Fair honour that thou doſt thy God, in truſting
190 He will accept thee to defend his cauſe,
1180 A Murtherer, a Revolter, and a Robber.

Sam. Tongue-doubtie Giant, how doſt thou prove (me theſe?

Har. Is not thy Nation ſubject to our Lords?
Their Magiſtrates confeſt it, when they took thee
As a League-breaker and deliver'd bound
1185 Into our hands: for hadſt thou not committed
Notorious murder on thoſe thirty men
At *Askalon*, who never did thee harm,
Then like a Robber ſtripdſt them of thir robes?
200 The *Philiſtines*, when thou hadſt broke the league,

State 1 (copies 10, 43, 49, and 50)
There are two different 1671 states of this page, see lines 1176 and 1183.

Running Head. *Samſon*] There is a dot in the *a* see also pages 31, 35, 51, and 91. The original line numbers on this page, i.e., 190 and 200 are opposite actual lines 1179 and 1189 respectively. 1176 **god,\God,**] *God*, 1181 **Tongue-doubtie**] Tongue-doughtie 1183 **Their\Thir**] Thir Unstressed. 1188 **thir**] their Unstressed.

Juſtly, yet deſpair not of his final pardon
Whoſe ear is ever open; and his eye
Gracious to re-admit the ſuppliant;
In confidence whereof I once again
1175 Defie thee to the trial of mortal fight,
By combat to decide whoſe god is God,
Thine or whom I with *Iſrael*'s Sons adore.
Har. Fair honour that thou doſt thy God, in truſting
190 He will accept thee to defend his cauſe,
1180 A Murtherer, a Revolter, and a Robber.
Sam. Tongue-doubtie Giant, how doſt thou prove (me theſe?
Har. Is not thy Nation ſubject to our Lords?
Thir Magiſtrates confeſt it, when they took thee
As a League-breaker and deliver'd bound
1185 Into our hands: for hadſt thou not committed
Notorious murder on thoſe thirty men
At *Askalon*, who never did thee harm,
Then like a Robber ſtripdſt them of thir robes?
200 The *Philiſtines*, when thou hadſt broke the league,

State 2 (all other copies examined)
There are two different 1671 states of this page, see lines 1176 and 1183.

1190 Went up with armed powers thee only ſeeking,
To others did no violence nor ſpoil.
Sam. Among the Daughters of the *Philiſtines*
I choſe a Wife, which argu'd me no foe;
And in your City held my Nuptial Feaſt:
1195 But your ill-meaning Politician Lords,
Under pretence of Bridal friends and gueſts,
Appointed to await me thirty ſpies,
Who threatning cruel death conſtrain'd the bride
210 To wring from me and tell to them my ſecret,
1200 That ſolv'd the riddle which I had propos'd.
When I perceiv'd all ſet on enmity,
As on my enemies, where ever chanc'd,
I us'd hoſtility, and took thir ſpoil
To pay my underminers in thir coin.
1205 My Nation was ſubjected to your Lords.
It was the force of Conqueſt; force with force
Is well ejected when the Conquer'd can.
But I a private perſon, whom my Countrey

As

Running Head. *Agoniſtes.*] The *ſ* of the *ſt* ligature is broken as on pages 12, 32, 48, 57, and 84. Original line number 210 is opposite actual line 1199. 1194 **Feaſt:**] Italic colon.

As a league-breaker gave up bound, preſum'd
1210 Single Rebellion and did Hoſtile Acts.
I was no private but a perſon rais'd
With ſtrength ſufficient and command from Heav'n
To free my Countrey; if their ſervile minds
Me their Deliverer ſent would not receive,
1215 But to thir Maſters gave me up for nought,
Th' unworthier they; whence to this day they ſerve.
I was to do my part from Heav'n aſſign'd,
And had perform'd it if my known offence
230 Had not diſabl'd me, not all your force:
1220 Theſe ſhifts refuted, anſwer thy appellant
Though by his blindneſs maim'd for high attempts,
Who now defies thee thrice to ſingle fight,
As a petty enterpriſe of ſmall enforce.

Har. With thee a Man condemn'd, a Slave enrol'd,
1225 Due by the Law to capital puniſhment?
To fight with thee no man of arms will deign.

Sam. Cam'ſt thou for this, vain boaſter, to ſurvey (me,
To

Page Number. 73] The 3 is battered. There is no original line number [220] in any copy examined and original line number 230 is opposite actual 1219. 1210 **Hoſtile**] hoſtile 1212 **Heav'n**] heav'n 1214 **Me**] Stressed. **their**] thir **Deliverer**] deliverer

To deſcant on my ſtrength, and give thy verdit?
240 Come nearer, part not hence ſo ſlight inform'd;
1230 But take good heed my hand ſurvey not thee.

Har. O *Baal-zebub* ! can my ears unus'd
Hear theſe diſhonours, and not render death ?

Sam. No man with-holds thee, nothing from thy (hand
Fear I incurable; bring up thy van,
1235 My heels are fetter'd, but my fiſt is free.

Har. This inſolence other kind of anſwer fits.

Samſ. Go baffl'd coward, leſt I run upon thee,
Though in theſe chains, bulk without ſpirit vaſt,
250 And with one buffet lay thy ſtructure low,
1240 Or ſwing thee in the Air, then daſh thee down
To the hazard of thy brains and ſhatter'd ſides.

Har. By *Aſtaroth* e're long thou ſhalt lament
Theſe braveries in Irons loaden on thee.

Chor. His Giantſhip is gone ſomewhat creſt-fall'n,
1245 Stalking with leſs unconſci'nable ſtrides,
And lower looks, but in a ſultrie chafe.

Sam.

The original line numbers on this page, i.e., 240 and 250 are opposite actual lines 1229 and 1239 respectively. 1237 *Samſ.*] *Sam.*

Sam. I dread him not, nor all his Giant-brood,
Though Fame divulg'd him Father of five Sons
260 All of Gigantic ſize, *Goliah* chief.
1250 *Chor.* He will directly to the Lords, I fear,
And with malitious counſel ſtir them up
Some way or other yet further to afflict thee.
Sam. He muſt allege ſome cauſe, and offer'd fight
Will not dare mention, leſt a queſtion riſe
1255 Whether he durſt accept the offer or not,
And that he durſt not plain enough appear'd.
Much more affliction then already felt
They cannot well impoſe, nor I ſuſtain;
270 If they intend advantage of my labours
1260 The work of many hands, which earns my keeping
With no ſmall profit daily to my owners.
But come what will, my deadlieſt foe will prove
My ſpeedieſt friend, by death to rid me hence,
The worſt that he can give, to me the beſt.
1265 Yet ſo it may fall out, becauſe thir end

Is

The original line numbers on this page, i.e., 260 and 270 are opposite actual lines 1249 and 1259 respectively. 1248 **Fame**] fame **divulg'd**]] The 1671 *Errata* call for 'divulge' 1251 **malitious**] malicious 1264 **me**] Stressed.

Is hate, not help to me, it may with mine
Draw thir own ruin who attempt the deed.
Chor. Oh how comely it is and how reviving
280 To the Spirits of juſt men long oppreſt!
1270 When God into the hands of thir deliverer
Puts invincible might
To quell the mighty of the Earth, th' oppreſſour,
The brute and boiſt'rous force of violent men
Hardy and induſtrious to ſupport
1275 Tyrannic power, but raging to purſue
The righteous and all ſuch as honour Truth;
He all thir Ammunition
And feats of War defeats
290 With plain Heroic magnitude of mind
1280 And celeſtial vigour arm'd,
Thir Armories and Magazins contemns,
Renders them uſeleſs, while
With winged expedition
Swift as the lightning glance he executes

His

Running Head. *Agoniſtes.*] There are two small ink marks above the *o* see also pages 14, 24, 44, 52, and 96. The original line numbers on this page, i.e., **280** and **290** are opposite actual lines 1269 and 1279. 1266 **me,**] Stressed. 1279 **magnitude**] The **e** is battered.

1285 His errand on the wicked, who ſurpris'd
Loſe thir defence diſtracted and amaz'd.
But patience is more oft the exerciſe
Of Saints, the trial of thir fortitude,
300 Making them each his own Deliverer,
1290 And Victor over all
That tyrannie or fortune can inflict,
Either of theſe is in thy lot,
Samſon, with might endu'd
Above the Sons of men; but ſight bereav'd
1295 May chance to number thee with thoſe
Whom Patience finally muſt crown.
This Idols day hath bin to thee no day of reſt,
Labouring thy mind
310 More then the working day thy hands,
1300 And yet perhaps more trouble is behind.
For I deſcry this way
Some other tending, in his hand
A Scepter or quaint ſtaff he bears,

Comes

The original line numbers on this page, i.e., 300 and 310 are opposite actual lines 1289 and 1299 respectively.

Comes on amain, ſpeed in his look.
1305 By his habit I diſcern him now
A Public Officer, and now at hand.
His meſſage will be ſhort and voluble.
Off. Ebrews, the Pris'ner *Samſon* here I ſeek.
320 *Chor.* His manacles remark him, there he ſits.
1310 *Off. Samſon*, to thee our Lords thus bid me ſay;
This day to *Dagon* is a ſolemn Feaſt,
With Sacrifices, Triumph, Pomp, and Games;
Thy ſtrength they know ſurpaſſing human race,
And now ſome public proof thereof require
1315 To honour this great Feaſt, and great Aſſembly;
Riſe therefore with all ſpeed and come along,
Where I will ſee thee heartn'd and freſh clad
To appear as fits before th' illuſtrious Lords.
330 *Sam.* Thou knowſt I am an *Ebrew*, therefore tell (them,
1320 Our Law forbids at thir Religious Rites
My preſence; for that cauſe I cannot come.
Off. This anſwer, be aſſur'd, will not content them.

Sam.

The original line numbers on this page, i.e., 320 and 330 are opposite actual lines 1309 and 1319 respectively. 1306 **hand.**] hand, 1313 **race,**]] The 1671 *Errata* call for 'rate,'

This is another occurrence of the problem of making two states of the same page appear on facing pages. In order to do this with the two pages that follow, different states of the same recto page, this preceding recto is used for a sort of introduction to them; the first state is printed on the next page, a verso, and the second state appears as the recto it is, on a recto page of this facsimile edition.

Sam. Have they not Sword-players, and ev'ry ſort
Of Gymnic Artiſts, Wreſtlers, Riders, Runners,
1325 Juglers and Dancers, Antics, Mummers, Mimirs,
But they muſt pick me out with ſhackles tir'd,
And over-labour'd at thir publick Mill,
To make them ſport with blind activity?
340 Do they not ſeek occaſion of new quarrels
1330 On my refuſal to diſtreſs me more,
Or make a game of my calamities?
Return the way thou cam'ſt, I will not come.
Off. Regard thy ſelf, this will offend them highly.
Sam. My ſelf? my conſcience and internal peace.
1335 Can they think me ſo broken, ſo debas'd
With corporal ſervitude, that my mind ever
Will condeſcend to ſuch abſurd commands.
Although thir drudge, to be thir fool or jeſter,
350 And in my midſt of ſorrow and heart-grief
1340 To ſhew them feats and play before thir god,
The worſt of all indignities, yet on me

Joyn'd

State 1 (copies 10, 43, and 49)
There are two different 1671 states of this page, see lines 1337 and 1340.

The original line numbers on this page, i.e., 340 and 350 are opposite actual lines 1329 and 1339 respectively. 1323 **Sword-**] ſword- 1325 **Mimirs,**]] The 1671 *Errata* call for 'Mimics,' 1337 **commands.\commands?**] commands? 1340 **feats\feats,**] feats,

Sam. Have they not Sword-players, and ev'ry ſort
Of Gymnic Artiſts, Wreſtlers, Riders, Runners,
1325 Juglers and Dancers, Antics, Mummers, Mimirs,
But they muſt pick me out with ſhackles tir'd,
And over-labour'd at thir publick Mill,
To make them ſport with blind activity?
1340 Do they not ſeek occaſion of new quarrels
1330 On my refuſal to diſtreſs me more,
Or make a game of my calamities?
Return the way thou cam'ſt, I will not come.
Off. Regard thy ſelf, this will offend them highly.
Sam. My ſelf? my conſcience and internal peace.
1335 Can they think me ſo broken, ſo debas'd
With corporal ſervitude, that my mind ever
Will condeſcend to ſuch abſurd commands?
Although thir drudge, to be thir fool or jeſter,
1350 And in my midſt of ſorrow and heart-grief
1340 To ſhew them feats, and play before thir god,
The worſt of all indignities, yet on me

Joyn'd

State 2 (all other copies examined)
There are two different 1671 states of this page, see lines 1337 and 1340.

Joyn'd with extream contempt? I will not come.

Off. My meſſage was impos'd on me with ſpeed,

Brooks no delay: is this thy reſolution?

1345 *Sam.* So take it with what ſpeed thy meſſage needs.

Off. I am ſorry what this ſtoutneſs will produce.

Sa. Perhaps thou ſhalt have cauſe to ſorrow indeed.

Chor. Conſider, *Samſon*; matters now are ſtrain'd

360 Up to the highth, whether to hold or break;

1350 He's gone, and who knows how he may report

Thy words by adding fuel to the flame?

Expect another meſſage more imperious,

More Lordly thund'ring then thou well wilt bear.

Sam. Shall I abuſe this Conſecrated gift

1355 Of ſtrength, again returning with my hair

After my great tranſgreſſion, ſo requite

Favour renew'd, and add a greater ſin

By proſtituting holy things to Idols;

370 A *Nazarite* in place abominable

1360 Vaunting my ſtrength in honour to thir *Dagon*?

Beſides,

Running Head. *Agoniſtes.*] There is a dot in the *n* see also pages 16, 28, 40, 64, 88, and 100. The original line numbers on this page i.e., 360 and 370 are opposite actual lines 1349 and 1359 respectively.

Beſides, how vile, contemptible, ridiculous,
What act more execrably unclean, profane ?
Chor. Yet with this ſtrength thou ſerv'ſt the *Phili-*
(ſtines,
Idolatrous, uncircumcis'd, unclean.
1365 *Sam.* Not in thir Idol-worſhip, but by labour
Honeſt and lawful to deſerve my food
Of thoſe who have me in thir civil power.
(file not.
Chor. Where the heart joins not, outward acts de-
380 *Sam.* Where outward force conſtrains, the ſentence
(holds
1370 But who conſtrains me to the Temple of *Dagon*,
Not dragging ? the *Philiſtian* Lords command.
Commands are no conſtraints. If I obey them,
I do it freely ; venturing to diſpleaſe
God for the fear of Man, and Man prefer,
1375 Set God behind : which in his jealouſie
Shall never, unrepented, find forgiveneſs.
Yet that he may diſpenſe with me or thee
Preſent in Temples at Idolatrous Rites
390 For ſome important cauſe, thou needſt not doubt.

The original line numbers on this page, i.e., 380 and 390 are opposite actual lines 1369 and 1379 respectively. 1368 **joins**] joyns 1369 **conſtrains,**] conſtraines, 1373 **freely;**] freely, 1376 **forgiveneſs.**] forgiveneſs, 1377 **me**] Stressed.

82 *Samſon Agoniſtes.*

1380 *Chor.* How thou wilt here come off ſurmounts my (reach.

Sam. Be of good courage, I begin to feel

Some rouzing motions in me which diſpoſe

To ſomething extraordinary my thoughts.

I with this Meſſenger will go along,

1385 Nothing to do, be ſure, that may diſhonour

Our Law, or ſtain my vow of *Nazarite.*

If there be aught of preſage in the mind,

This day will be remarkable in my life

400 By ſome great act, or of my days the laſt.

1390 *Chor.* In time thou haſt reſolv'd, the man returns.

Off. Samſon, this ſecond meſſage from our Lords

To thee I am bid ſay. Art thou our Slave,

Our Captive, at the public Mill our drudge,

And dar'ſt thou at our ſending and command

1395 Diſpute thy coming? come without delay;

Or we ſhall find ſuch Engines to aſſail

And hamper thee, as thou ſhalt come of force,

Though thou wert firmlier faſtn'd then a rock.

Sam.

The original line number 400 on this page is opposite actual line 1389. 1387 **aught**] ought
1398 **wert**] art

410 *Sam.* I could be well content to try thir Art,
1400 Which to no few of them would prove pernicious.
Yet knowing thir advantages too many,
Becauſe they ſhall not trail me through thir ſtreets
Like a wild Beaſt, I am content to go.
Maſters commands come with a power reſiſtleſs
1405 To ſuch as owe them abſolute ſubjection;
And for a life who will not change his purpoſe?
(So mutable are all the ways of men)
Yet this be ſure, in nothing to comply
420 Scandalous or forbidden in our Law.
1410 *Off.* I praiſe thy reſolution, doff theſe links:
By this compliance thou wilt win the Lords
To favour, and perhaps to ſet thee free.
Sam. Brethren farewel, your company along
I will not wiſh, leſt it perhaps offend them
1415 To ſee me girt with Friends; and how the ſight
Of me as of a common Enemy,
So dreaded once, may now exaſperate them

The original line numbers on this page, i.e., 410 and 420 are opposite actual lines 1399 and 1409 respectively. 1400 **pernicious.**] An offset smear from the period itself makes this punctuation mark resemble a colon in many but not all 1671 copies. 1402 **trail**] The dot over the i appears to be smashed and is almost gone in some copies.

I know not. Lords are Lordlieſt in thir wine;
430 And the well-feaſted Prieſt then ſooneſt fir'd
1420 With zeal, if aught Religion ſeem concern'd:
No leſs the people on thir Holy-days
Impetuous, inſolent, unquenchable;
Happ'n what may, of me expect to hear
Nothing diſhonourable, impure, unworthy
1425 Our God, our Law, my Nation, or my ſelf,
The laſt of me or no I cannot warrant.
Chor. Go, and the Holy One
Of *Iſrael* be thy guide
440 To what may ſerve his glory beſt, & ſpread his name
1430 Great among the Heathen round:
Send thee the Angel of thy Birth, to ſtand
Faſt by thy ſide, who from thy Fathers field
Rode up in flames after his meſſage told
Of thy conception, and be now a ſhield
1435 Of fire; that Spirit that firſt ruſht on thee
In the Camp of *Dan*

Be

Running Head. *Agoniſtes.*] As on pages 12, 32, 48, 57, and 72 the *ſ* of the *ſt* ligature is broken. The original line numbers on this page, i.e., 430 and 440 are opposite actual lines 1419 and 1429 respectively. 1418 **not.**] not: 1423 **me**] Stressed. 1424 **unworthy**] The **u** is battered. 1426 **me**] Stressed. 1428 *Iſrael*] The *ſ* is upside down. 1429 **&**] and 1431 **Send thee the**] Send the **Birth,**] Birth 1432 First **thy**] the

Be efficacious in thee now at need.
For never was from Heaven imparted
450 Meaſure of ſtrength ſo great to mortal ſeed,
1440 As in thy wond'rous actions hath been ſeen.
But wherefore comes old *Manoa* in ſuch haſt
With youthful ſteps? much livelier then e're while
He ſeems: ſuppoſing here to find his Son,
Or of him bringing to us ſome glad news?
1445 *Man.* Peace with you brethren; my inducement (hither
Was not at preſent here to find my Son,
By order of the Lords new parted hence
To come and play before them at thir Feaſt,
460 I heard all as I came, the City rings
1450 And numbers thither flock, I had no will,
Leſt I ſhould ſee him forc't to things unſeemly.
But that which mov'd my coming now, was chiefly
To give ye part with me what hope I have
With good ſucceſs to work his liberty.
1455 *Cho.* That hope would much rejoyce us to partake

The original line numbers on this page, i.e., 450 and 460 are opposite actual lines 1439 and 1449 respectively. 1437 **efficacious**] efficatious 1451 **things**] The t is battered. 1453 **me**] Stressed. 1455 ***Cho.***] *Chor.*

With thee ; ſay reverend Sire, we thirſt to hear.

Man. I have attempted one by one the Lords

Either at home, or through the high ſtreet paſſing,

[479] With ſupplication prone and Fathers tears

1460 To accept of ranſom for my Son thir pris'ner,

Some much averſe I found and wondrous harſh,

Contemptuous, proud, ſet on revenge and ſpite ;

That part moſt reverenc'd *Dagon* and his Prieſts,

Others more moderate ſeeming, but thir aim

1465 Private reward, for which both God and State

They eaſily would ſet to ſale, a third

More generous far and civil, who confeſs'd

They had anough reveng'd, having reduc't

[480] Thir foe to miſery beneath thir fears,

1470 The reſt was magnanimity to remit,

If ſome convenient ranſom were propos'd.

What noiſe or ſhout was that? it tore the Skie.

Chor. Doubtleſs the people ſhouting to behold

Thir once great dread, captive, & blind before them,

Or

The original line numbers on this page, i.e., 470 and 480 are opposite actual lines 1459 and 1469 respectively. 1456 we] We 1460 ranſom] ranſome pris'ner,] pris'oner, 1463 Prieſts,] prieſts, 1474 &] and

1475 Or at ſome proof of ſtrength before them ſhown.

Man. His ranſom, if my whole inheritance
May compaſs it, ſhall willingly be paid
And numberd down: much rather I ſhall chuſe
490 To live the pooreſt in my Tribe, then richeſt,
1480 And he in that calamitous priſon left.
No, I am fixt not to part hence without him.
For his redemption all my Patrimony,
If need be, I am ready to forgo
And quit: not wanting him, I ſhall want nothing.

1485 *Chor.* Fathers are wont to lay up for thir Sons,
Thou for thy Son art bent to lay out all;
Sons wont to nurſe thir Parents in old age,
Thou in old age car'ſt how to nurſe thy Son.
500 Made older then thy age through eye-ſight loſt.

1490 *Man.* It ſhall be my delight to tend his eyes,
And view him ſitting in the houſe, enobl'd
With all thoſe high exploits by him atchiev'd,
And on his ſhoulders waving down thoſe locks,

The original line numbers on this page, i.e., 490 and 500 are opposite actual lines 1479 and 1489 respectively. 1480 **he**] Stressed. 1488 **nurſe**] nourſe **Son.**] Son The 1671 period is perhaps foul case for a comma.

88 *Samſon Agoniſtes.*

That of a Nation arm'd the ſtrength contain'd :
1495 And I perſwade me God had not permitted
His ſtrength again to grow up with his hair
Garriſon'd round about him like a Camp
Of faithful Souldiery, were not his purpoſe
510 To uſe him further yet in ſome great ſervice,
1500 Not to ſit idle with ſo great a gift
Uſeleſs, and thence ridiculous about him.
And ſince his ſtrength with eye-ſight was not loſt,
God will reſtore him eye-ſight to his ſtrength.

Chor. Thy hopes are not ill founded nor ſeem vain
1505 Of his delivery, and thy joy thereon
Conceiv'd, agreeable to a Fathers love,
In both which we, as next participate.

Man. I know your friendly minds and----O what noiſe!
520 Mercy of Heav'n what hideous noiſe was that!
1510 Horribly loud unlike the former ſhout.

Chor. Noiſe call you it or univerſal groan
As if the whole inhabitation periſh'd,
Blood,

Running Head. *Agoniſtes.*] There is a dot in the *n* see also pages 16, 28, 40, 64, 80, and 100. The original line numbers on this page, i.e., 510 and 520 are opposite actual lines 1499 and 1509 respectively. 1495 **had**] hath 1509 **Heav'n**] heav'n

Blood, death, and deathful deeds are in that noiſe,
Ruin, deſtruction at the utmoſt point.
1515 *Man.* Of ruin indeed methought I heard the noiſe,
Oh it continues, they have ſlain my Son.
Chor. Thy Son is rather ſlaying them, that outcry
From ſlaughter of one foe could not aſcend.
530 *Man.* Some diſmal accident it needs muſt be;
1520 What ſhall we do, ſtay here or run and ſee?
Chor. Beſt keep together here, leſt running thither
We unawares run into dangers mouth.
This evil on the *Philiſtines* is fall'n,
From whom could elſe a general cry be heard?
1525 The ſufferers then will ſcarce moleſt us here,
From other hands we need not much to fear.
A little ſtay will bring ſome notice hither,
For evil news rides poſt, while good news baits.
540 And to our wiſh I ſee one hither ſpeeding,
1540 An *Ebrew*, as I gueſs, and of our Tribe.
Meſſ. O whither ſhall I run, or which way flie
The

The above reproduction is printed exactly as it appears in *Samson Agonistes*, 1671, and occupies the same recto position as in the original. The inserts from the *Omiſſa.* are to be placed respectively after line 1526 and after the next line on this page. From this point, line 1525, the line numbers supplied allow for the inserts. Original line number **530** on this page is opposite actual line 1519, and original line number **540** is opposite actual line 1539. 1515 **methought**] me thought
1526 After this line the page of *Omiſſa.* directs the insertion of nine lines, see the accompanying prints. In 1680 the lines from the 1671 *Omiſſa.* are inserted in the proper places.
1536 **hither,**] hither. After this line, the page of *Omiſſa.* directs the insertion of one line, see the accompanying prints.

Blood, death, and deathful deeds are in that noiſe,
Ruin, deſtruction at the utmoſt point.

1515 *Man.* Of ruin indeed methought I heard the noiſe,
Oh it continues, they have ſlain my Son.

Chor. Thy Son is rather ſlaying them, that outcry
From ſlaughter of one foe could not aſcend.

530 *Man.* Some diſmal accident it needs muſt be;
1520 What ſhall we do, ſtay here or run and ſee?

Chor. Beſt keep together here, leſt running thither
We unawares run into dangers mouth.
This evil on the *Philiſtines* is fall'n,
From whom could elſe a general cry be heard?
1525 The ſufferers then will ſcarce moleſt us here,
From other hands we need not much to fear.

1671 Page 89 Cut Off to Insert the First of the *Omiſſa.*

The above reproduction is cut off below line 1526 in order to place the *Omiſſa.* as directed therein. See next page.

Omiſſa.

Page 89 after verſe 537. which ends,
Not much to fear, inſert theſe.

What if his eye-ſight (for to *Iſrael's* God
Nothing is hard) by miracle reſtor'd,
He now be dealing dole among his foes,
1530 And over heaps of ſlaughter'd walk his way?
Man. That were a joy preſumptuous to be thought.
Chor. Yet God hath wrought things as incredible
For his people of old; what hinders now?
Man. He can I know, but doubt to think he will;
1535 Yet Hope would fain ſubſcribe, and tempts Belief.

A little ſtay will bring ſome notice hither,

After the next verſe which begins, *A little ſtay*,
inſert this.

Chor. Of good or bad ſo great, of bad the ſooner;

Then follows in order, *For evil news*, &c.

For evil news rides poſt, while good news baits.
540 And to our wiſh I ſee one hither ſpeeding,
1540 An *Ebrew*, as I gueſs, and of our Tribe.
Meſſ. O whither ſhall I run, or which way flie
The

Omissa Inserted as Directed
The above assembly of the text and *Omiſſa.* follows
the directions of 1671.

The line numbers supplied allow for the inserts from the *Omiſſa.*

The ſight of this ſo horrid ſpectacle
Which earſt my eyes beheld and yet behold;
For dire imagination ſtill perſues me.
1545 But providence or inſtinct of nature ſeems,
Or reaſon though diſturb'd, and ſcarſe conſulted
To have guided me aright, I know not how,
To thee firſt reverend *Manoa*, and to theſe
550 My Countreymen, whom here I knew remaining,
1550 As at ſome diſtance from the place of horrour,
So in the ſad event too much concern'd.

Man. The accident was loud, & heard before thee
With rueful cry, yet what it was we hear not,
No Preface needs, thou ſeeſt we long to know.

1555 *Meſſ.* It would burſt forth, but I recover breath
And ſenſe diſtract, to know well what I utter.

Man. Tell us the ſum, the circumſtance defer.

Meſſ. *Gaza* yet ſtands, but all her Sons are fall'n,
560 All in a moment overwhelm'd and fall'n.

1560 *Man.* Sad, but thou knowſt to *Iſraelites* not ſaddeſt
The

The line numbers supplied allow for the inserts from the *Omiſſa*. The original line numbers on this page, i.e., 550 and 560 are opposite actual lines 1549 and 1559 respectively.
1544 perſues] purſues 1548 thee] the 1552 &] and heard]] The 1671 *Errata* call for 'here'
1555 *Meſs.*]] The final ligature *ſs* is used here whereas in other occurrences of the abbreviation in this play the word is *Meſſ.* The 1680 edition has this same single occurrence of the *ſs* ligature.

The deſolation of a Hoſtile City.

Meſſ. Feed on that firſt, there may in grief be ſur-
(fet.

Man. Relate by whom. *Meſſ.* By *Samſon.*

Man. That ſtill leſſens
(

The ſorrow, and converts it nigh to joy.

1565 *Meſſ.* Ah *Manoa* I refrain, too ſuddenly

To utter what will come at laſt too ſoon;

Leſt evil tidings with too rude irruption

Hitting thy aged ear ſhould pierce too deep.

570 *Man.* Suſpenſe in news is torture, ſpeak them out.

1570 *Meſſ.* Then take the worſt in brief, *Samſon* is dead.

Man. The worſt indeed, O all my hope's defeated

To free him hence! but death who ſets all free

Hath paid his ranſom now and full diſcharge.

What windy joy this day had I conceiv'd

1575 Hopeful of his Delivery, which now proves

Abortive as the firſt-born bloom of ſpring

Nipt with the lagging rear of winters froſt.

Yet e're I give the rains to grief, ſay firſt,

580 How dy'd he? death to life is crown or ſhame.

All

Running Head. *Samſon*] There is a dot in the *a* see also pages 31, 35, 51, and 71. The line numbers supplied allow for the inserts from the *Omiſſa.* The original line numbers on this page, i.e., 570 and 580 are opposite actual lines 1569 and 1579 respectively. 1562 **firſt,there**] No space. 1563 Because he spaced from the runover instead of from the line itself, the compositor was forced to crowd the last three lines on the page. See also pages 69 and 92.
1564 **converts**] convers 1567 **tidings**] The first i is inverted. 1579 **dy'd**] di'd

92 *Samſon Agoniſtes.*

1580 All by him fell thou ſay'ſt, by whom fell he,
What glorious hand gave *Samſon* his deaths wound?
Meſſ. Unwounded of his enemies he fell.
Man. Wearied with ſlaughter then or how? ex-(plain.
Meſſ. By his own hands. *Man.* Self-violence? (what cauſe
1585 Brought him ſo ſoon at variance with himſelf
Among his foes? *Meſſ.* Inevitable cauſe
At once both to deſtroy and be deſtroy'd;
The Edifice where all were met to ſee him
590 Upon thir heads and on his own he pull'd.
1590 *Man.* O laſtly over-ſtrong againſt thy ſelf!
A dreadful way thou took'ſt to thy revenge.
More then anough we know; but while things yet
Are in confuſion, give us if thou canſt,
Eye-witneſs of what firſt or laſt was done,
1595 Relation more particular and diſtinct.
Meſſ. Occaſions drew me early to this City,
And as the gates I enter'd with Sun-riſe,
The morning Trumpets Feſtival proclaim'd
Through

The line numbers supplied allow for the inserts from the *Omiſſa*. Original line number 590 on this page is opposite actual line 1589. 1580 he,] Stressed. 1584 Again, because he line-spaced from the runover from this line, the compositor was forced to crowd together the last four lines on the page. See also pages 69 and 91. 1587 deſtroy] deſttoy
1590 over-ſtrong] over ſtrong 1591 dreadful] dreadfull 1598 proclaim'd] proclaim'd.

600 Through each high ſtreet: little I had diſpatch't
1600 When all abroad was rumour'd that this day
Samſon ſhould be brought forth to ſhew the people
Proof of his mighty ſtrength in feats and games;
I ſorrow'd at his captive ſtate, but minded
Not to be abſent at that ſpectacle.
1605 The building was a ſpacious Theatre
Half round on two main Pillars vaulted high,
With ſeats where all the Lords and each degree
Of ſort, might ſit in order to behold,
610 The other ſide was op'n, where the throng
1610 On banks and ſcaffolds under Skie might ſtand;
I among theſe aloof obſcurely ſtood.
The Feaſt and noon grew high, and Sacrifice
Had fill'd thir hearts with mirth, high chear, & wine,
When to thir ſports they turn'd. Immediately
1615 Was *Samſon* as a public ſervant brought,
In thir ſtate Livery clad; before him Pipes
And Timbrels, on each ſide went armed guards,
Both

The line numbers supplied allow for the inserts from the *Omiſſa*. The original line numbers on this page, i.e., 600 and 610 are opposite actual lines 1599 and 1609 respectively.
1605 **ſpacious**] ſpecious 1606 **Half round**] Half-round 1608 ſit] ſet 1613 &] and

Both horſe and foot before him and behind
620 Archers, and Slingers, Cataphracts and Spears.
1620 At ſight of him the people with a ſhout
Rifted the Air clamouring thir god with praiſe,
Who had made thir dreadful enemy thir thrall.
He patient but undaunted where they led him,
Came to the place, and what was ſet before him
1625 Which without help of eye, might be aſſay'd,
To heave, pull, draw, or break, he ſtill perform'd
All with incredible, ſtupendious force,
None daring to appear Antagoniſt.
630 At length for intermiſſion ſake they led him
1630 Between the pillars; he his guide requeſted
(For ſo from ſuch as nearer ſtood we heard)
As over-tir'd to let him lean a while
With both his arms on thoſe two maſſie Pillars
That to the arched roof gave main ſupport.
1635 He unſuſpitious led him; which when *Samſon*
Felt in his arms, with head a while enclin'd,

And

The line numbers supplied allow for the inserts from the *Omiſſa*. The original line numbers on this page, i.e., 620 and 630 are opposite actual lines 1619 and 1629 respectively.
1623 He] Stressed. 1625 eye,] eye 1630 he] Stressed. 1635 unſuſpitious] unſuſpicious

And eyes faſt fixt he ſtood, as one who pray'd,
Or ſome great matter in his mind revolv'd.
640 At laſt with head erect thus cryed aloud,
1640 Hitherto, Lords, what your commands impos'd
I have perform'd, as reaſon was, obeying,
Not without wonder or delight beheld.
Now of my own accord ſuch other tryal
I mean to ſhew you of my ſtrength, yet greater;
1645 As with amaze ſhall ſtrike all who behold.
This utter'd, ſtraining all his nerves he bow'd,
As with the force of winds and waters pent,
When Mountains tremble, thoſe two maſſie Pillars
650 With horrible convulſion to and fro,
1650 He tugg'd, he ſhook, till down they came and drew
The whole roof after them, with burſt of thunder
Upon the heads of all who ſate beneath,
Lords, Ladies, Captains, Councellors, or Prieſts,
Thir choice nobility and flower, not only
1655 Of this but each *Philiſtian* City round

Met

The line numbers supplied allow for the inserts from the *Omiſſa*. The original line numbers on this page, i.e., 640 and 650 are opposite actual lines 1639 and 1649 respectively. 1642 Not] Nor 1647-49 Copy 12 has the imprint of an oily thumb through lines 1647, 1648, and 1649, over the words and waters thoſe two and fro, 1650 ſhook,] took, 1652 ſate] ſat

96 *Samſon Agoniſtes.*

Met from all parts to ſolemnize this Feaſt.

Samſon with theſe immixt, inevitably

Pulld down the ſame deſtruction on himſelf;

660 The vulgar only ſcap'd who ſtood without.

1660 *Chor.* O dearly-bought revenge, yet glorious!

Living or dying thou haſt fulfill'd

The work for which thou waſt foretold

To *Iſrael*, and now ly'ſt victorious

Among thy ſlain ſelf-kill'd

1665 Not willingly, but tangl'd in the fold,

Of dire neceſſity, whoſe law in death conjoin'd

Thee with thy ſlaughter'd foes in number more

Then all thy life had ſlain before.

670 *Semichor.* While thir hearts were jocund and (ſublime,

1670 Drunk with Idolatry, drunk with Wine,

And fat regorg'd of Bulls and Goats,

Chaunting thir Idol, and preferring

Before our living Dread who dwells

In *Silo* his bright Sanctuary:

Among

Running Head. *Agoniſtes.*] There are two small ink marks above the *o* see also pages 14, 24, 44, 52, and 76. The line numbers supplied allow for the inserts from the *Omiſſa.* The original line numbers on this page, i.e., 660 and 670 are opposite actual lines 1659 and 1669 respectively.
1658 **Pulld**] Pull'd 1669 **and**] &

1675 Among them he a ſpirit of phrenzie ſent,
Who hurt thir minds,
And urg'd them on with mad deſire
To call in haſt for thir deſtroyer;
680 They only ſet on ſport and play
1680 Unweetingly importun'd
Thir own deſtruction to come ſpeedy upon them.
So fond are mortal men
Fall'n into wrath divine,
As thir own ruin on themſelves to invite,
1685 Inſenſate left, or to ſenſe reprobate,
And with blindneſs internal ſtruck.
Semichor. But he though blind of ſight,
Deſpis'd and thought extinguiſh't quite,
690 With inward eyes illuminated
1690 His fierie vertue rouz'd
From under aſhes into ſudden flame,
And as an ev'ning Dragon came,
Aſſailant on the perched rooſts,

The line numbers supplied allow for the inserts from the *Omiſſa.* The original line numbers on this page, i.e., 680 and 690 are opposite actual lines 1679 and 1689 respectively.
1678 thir] Stressed. 1684 thir] Stressed. themſelves] themſeves 1687 he] Stressed.

68 *Samſon Agoniſtes.*

And neſts in order rang'd
1695 Of tame villatic Fowl; but as an Eagle
His cloudleſs thunder bolted on thir heads.
So vertue giv'n for loſt,
Depreſt, and overthrown, as ſeem'd,
700 Like that ſelf-begott'n bird
1700 In the *Arabian* woods emboſt,
That no ſecond knows nor third,
And lay e're while a Holocauſt,
From out her aſhie womb now teem'd,
Revives, reflouriſhes, then vigorous moſt
1705 When moſt unactive deem'd,
And though her body die, her fame ſurvives,
A ſecular bird ages of lives.

Man. Come, come, no time for lamentation now,
710 Nor much more cauſe, *Samſon* hath quit himſelf
1710 Like *Samſon*, and heroicly hath finiſh'd
A life Heroic, on his Enemies
Fully reveng'd, hath left them years of mourning,
And

State I of Page Number

Page Number. 68\98] In most copies examined the page number has been corrected to 98 The line numbers supplied allow for the inserts from the *Omiſſa*. The original line numbers on this page, i.e., 700 and 710 are opposite actual lines 1699 and 1709 respectively.
1695 **Fowl**;] Fowle; 1711 **life**] The i is faint in some copies.

98 *Samſon Agoniſtes.*

And neſts in order rang'd
1695 Of tame villatic Fowl; but as an Eagle
His cloudleſs thunder bolted on thir heads.
So vertue giv'n for loſt,
Depreſt, and overthrown, as ſeem'd,
700 Like that ſelf-begott'n bird
1700 In the *Arabian* woods emboſt,
That no ſecond knows nor third,
And lay e're while a Holocauſt,
From out her aſhie womb now teem'd,
Revives, reflouriſhes, then vigorous moſt
1705 When moſt unactive deem'd,
And though her body die, her fame ſurvives,
A ſecular bird ages of lives.

Man. Come, come, no time for lamentation now,
710 Nor much more cauſe, *Samſon* hath quit himſelf
1710 Like *Samſon*, and heroicly hath finiſh'd
A life Heroic, on his Enemies
Fully reveng'd, hath left them years of mourning,
And

State 2 of Page Number

The line numbers supplied allow for the inserts from the *Omiſſa*.

Because both the facing prints immediately before this page were versos as bound, this page is used only in order to have the next page, a recto as bound, print herein as a recto.

And lamentation to the Sons of *Caphtor*
Through all *Philiſtian* bounds. To *Iſrael*
1715 Honour hath left, and freedom, let but them
Find courage to lay hold on this occaſion,
To himſelf and Fathers houſe eternal fame;
And which is beſt and happieſt yet, all this
720 With God not parted from him, as was feard,
1720 But favouring and aſſiſting to the end.
Nothing is here for tears, nothing to wail
Or knock the breaſt, no weakneſs, no contempt,
Diſpraiſe, or blame, nothing but well and fair,
And what may quiet us in a death ſo noble.
1725 Let us go find the body where it lies
Sok't in his enemies blood, and from the ſtream
With lavers pure and cleanſing herbs waſh off
The clotted gore. I with what ſpeed the while
(*Gaza* is not in plight to ſay us nay)
1730 Will ſend for all my kindred, all my friends
To fetch him hence and ſolemnly attend

The line numbers supplied allow for the inserts from the *Omiſſa*. The original line numbers on this page, i.e., 720 and 730 are opposite actual lines 1719 and 1729 respectively. Original line number 730 is missing in some copies, as for example copy 10, from which this reproduction was made. 1713 *Caphtor*] *Chaptor* 1728 the] thee

100 *Samſon Agoniſtes.*

With ſilent obſequie and funeral train
Home to his Fathers houſe : there will I build him
A Monument, and plant it round with ſhade
1735 Of Laurel ever green, and branching Palm,
With all his Trophies hung, and Acts enroll'd
In copious Legend, or ſweet Lyric Song.
Thither ſhall all the valiant youth reſort,
740 And from his memory inflame thir breaſts
1740 To matchleſs valour, and adventures high:
The Virgins alſo ſhall on feaſtful days
Viſit his Tomb with flowers, only bewailing
His lot unfortunate in nuptial choice,
From whence captivity and loſs of eyes.
1745 *Chor.* All is beſt, though we oft doubt,
What th' unſearchable diſpoſe
Of higheſt wiſdom brings about,
And ever beſt found in the cloſe.
750 Oft he ſeems to hide his face,
1750 But unexpectedly returns

And

Running Head. *Agoniſtes.*] There is a dot in the *n* see also pages 16, 28, 40, 64, 80, and 88. The line numbers supplied allow for the inserts from the *Omiſſa.* The original line numbers on this page, i.e., 740 and 750 are opposite actual lines 1739 and 1749 respectively.
1741 feaſtful] feaſtfull

And to his faithful Champion hath in place
Bore witneſs glorioufly ; whence *Gaza* mourns
And all that band them to reſiſt
His uncontroulable intent,
1755 His ſervants he with new acquiſt
Of true experience from this great event
With peace and conſolation hath diſmiſt,
And calm of mind all paſſion ſpent.

THE END.

The line number supplied allows for the inserts from the *Omiſſa*. Note the absence of signature lettering. The last four leaves are a half sheet as the watermarks show, and were lettered P P2 [P3] and [P4] respectively. 1755 **he**] Stressed. The 1671 foliation ends with this page.

Omiſſa.

Page 89 after verſe 537. which ends,
Not much to fear, inſert theſe.

What if his eye-ſight (for to *Iſraels* God
Nothing is hard) by miracle reſtor'd,
He now be dealing dole among his foes,
1530 And over heaps of ſlaughter'd walk his way?
Man. That were a joy preſumptuous to be thought.
Chor. Yet God hath wrought things as incredible
For his people of old; what hinders now?
Man. He can I know, but doubt to think he will;
1535 Yet Hope would fain ſubſcribe, and tempts Belief.

After the next verſe which begins, *A little ſtay*,
inſert this.

Chor. Of good or bad ſo great, of bad the ſooner;

Then follows in order, *For evil news*, &c.

The line numbers supplied allow for the inserts from the *Omiſſa*. This material was printed on the verso of *Samson Agonistes*, 1671, page 101 without pagination and it was [P3v].
1530 **ſlaughter'd**] In no copy are the ſ and l joined. It is possible that this is not a ligature.

This is another occurrence of the problem of making two states of the same page appear on facing pages. In order to do this with the two pages that follow, different states of the same recto page, this preceding recto is used for a sort of introduction to them; the first state is printed on the next page, a verso, and the second state appears as the recto it is, on a recto page of this facsimile edition.

Errata in the former Poem.

PAge 4. verſe 62. after being no ſtop, p.13. verſe 226. for deſtroy, r. *ſubdue*, p.21. v.373. for demuring, r. *demurring*, p. 22. v. 400. for never, r. *nearer*, p.23. v.407. for Imports, r. *Imparts*, p.35. v.127. after threat'ns, inſert *then*, p.44.v.313. for Thebes, r. *Thebez*, p.46.v.341.
5 for pill'd, r. *pil'd*, p. 47. v. 371. no comma after knowlenge, but after works, p.71. v. 323. for ſhower, r. *ſhowers*, p. 83. v. 102. no ſtop afrer victor.

Errata in the latter Poem.

PAge 16. verſe 127. for Irreſiſtable, r. *Irreſiſtible*, p. 17. v. 158. for complain'd, r. *complain*, p.21. v. 222. for mention'd, r. *motion'd*, p. 28. v.355. before, ſuch r. *And*, p.43.v.657. no ſtop at the end, p.44.v.661. for to, r. *with*, p.75. v.259. for divulg'd, r. *divulge*, p.78.v.324. for race
5 r. *rate*, p.79. v.336. for Mimirs, r. *Mimics*, p.90. v.553. for heard r. *here*.

STATE I (copies 8, 14, 15, and 64)

There are two different states of this page, see lines 5 and 6 of first Errata.

This material was printed on the recto of *Samson Agonistes*, 1671, unnumbered page [103] without pagination and containing no signature lettering, although it was [P4r]. The verso of this page in 1671 was blank. The 1680 edition contains no Errata.

Errata in the former Poem. 5 **knowlenge,\knowledge,** 6 **afrer\after**

Errata in the former Poem.

PAge 4. verſe 62. after being no ſtop, p.13. verſe 226. for deſtroy, r. *ſubdue*, p. 21. v.373. for demuring, r. *demurring*, p. 22. v. 400. for never, r. *nearer*, p.23. v.407. for Imports, r. *Imparts*, p.35. v.127. after threat'ns, inſert *then*, p.44.v.313. for Thebes, r. *Thebez*, p.46.v.341.
5 for pill'd, r. *pil'd*, p. 47. v. 371. no comma after knowledge, but after works, p.71. v. 323. for ſhower, r. *ſhowers*, p. 83. v. 102. no ſtop after victor.

Errata in the latter Poem.

PAge 16. verſe 127. for Irreſiſtable, r. *Irreſiſtible*, p. 17. v. 158. for complain'd, r. *complain*, p. 21. v. 222. for mention'd, r. *motion'd*, p. 28. v.355. before, ſuch r. *And*, p.43.v.657. no ſtop at the end, p.44.v.661. for to, r. *with*, p.75. v.259. for divulg'd, r. *divulge*, p.78.v.324. for race
5 r. *rate*, p.79. v.336. for Mimirs, r. *Mimics*, p.90. v.553. for heard r. *here*.

State 2 (all other copies examined)

There are two different states of this page, see lines 5 and 6 of first Errata.

This material was printed on the recto of *Samson Agonistes*, 1671, unnumbered page [103] without pagination and containing no signature lettering, although it was [P4r]. The verso of this page in 1671 was blank. The 1680 edition contains no Errata.

The verso of the 1671 Errata page is blank.

APPENDIX

ADDITIONS AND CORRECTIONS FOR VOLUMES I AND II

In using the first two volumes of the present edition, some errata have turned up, and although every precaution was taken at the time the copy was prepared for printing, a few seemingly unavoidable processing faults inexplicably appeared. There is also one omission from Volume 1 that I deeply regret, namely, the pair of lines, signed, from *Comus* and an accompanying line from Horace, all holograph. This omission and such corrections for both Volumes 1 and 2 as seem important enough to warrant it are included in the Appendix.

ADDITIONS AND CORRECTIONS FOR VOLUME 1

ADDITIONS AND CORRECTIONS FOR VOLUME 1

On my page 14, in right-hand notes, in the first line, change '7' to '6' In second line, change '11' to '9'

On my page 15, insert note '20 **approaching**] approching'

On my page 20, in left-hand notes, first line, change 'blu e;' to 'blue ;'

On my page 23, in left-hand notes, fifth line, change 'p. 30' after *May Morning* to 'p. 31'

On my page 32, in left-hand notes, fifth line, change '**where**] wher' to '**Where**] Wher'

On my page 37, in left-hand notes, line 9, delete 'Here,'

On my page 49, in left-hand notes, fifth line, change 'plurality' to 'Plurality' Sixth line of notes, insert comma after '**abhor'd**' and before '**Civill Sword**' insert '**ye**] yee' Twelfth line of notes, change 'wholsome' to 'wholesome'

On my page 53, in left-hand notes, eleventh line, insert comma after 'Nimphs' Thirteenth line of notes, insert comma after 'lie' In right-hand notes, second line, insert '**Alaſs!**] Alas!' after '64'; ninth line, change 'thin-ſpin' to 'thin-ſpun'

On my page 54, in left-hand notes, second line, change '**vocal**]] vocall' to '**vocal**] vocall]]' Eleventh line of notes, change 'wo:' to 'wo;'

On my page 55, in left-hand notes, fourth line, change 'flowerets' to 'flowrets' Sixth line of notes, change 'enamell'd' to 'enammell'd'

On my page 56, in left-hand notes, second line, change '181' to '182'

On my page 59, in right-hand notes, fourth line, change '**darkneſs**]] darkneſſe' to '**darkneſs**] darknes] darkneſſe'

On my page 60, in left-hand notes, eleventh line, change 'buſineſſe' to 'buiſneſſe'

On my page 62, in right-hand notes, last line, change 'unrazored' to 'unrazord'

On my page 63, in left-hand notes, last line, change 'dailie' to 'daylie' In right-hand notes, fifth line, insert comma after 'halls'

On my page 64, in right-hand notes, sixth line, change 'ſunke,' to 'ſunck,'

On my page 66, in left-hand notes, fourth line, change '**Goblin,**]] goblin,' to '**Goblin,**] goblin,]]' Eleventh line of notes, insert comma after 'frowne'

On my page 67, in left-hand notes, eighth line, insert comma after 'neere' Fifteenth line of notes, change '**ſweetn'd**]] ſweeten'd' to '**ſweetn'd**] ſweeten'd]]' In right-hand notes, tenth line, insert comma after 'vaine'

On my page 68, in left-hand notes, second line, change '**baneful**]] banefull' to '**baneful**] banefull]]' Sixth line of notes, insert comma after 'T'inveigle' Insert at end of fourth line of right-hand notes, '552 **drowſie frighted**]]] and Bridgewater; but Trinity College Manuscript reads 'flighted' or 'feighted' as corrected, see page 415, this volume, line [60], perhaps for 'freighted' which seems to be the desired word.'

On my page 69, in right-hand notes, tenth line, change '**Far**]] Farre' to '**Far**] Farr] Farre'

On my page 71, in left-hand notes, sixth line, change '**nerves**]] nervs' to '**nerves**] nervs]]' In right-hand notes, fifth line, insert comma after 'toile'

On my page 72, in left-hand notes, eighth line, insert comma after 'plentie' Last line of notes, cancel the commas in '**wear,**]] weare,' In right-hand notes, sixth line, change '**ſhameles**]] ſhameleſs' to '**ſhameles**] ſhameleſs]]'

On my page 73, in right-hand notes, third line, insert a 't' between 'p' and 'u' of '**contempuous**]]'

On my page 77, in left-hand notes, third line, insert comma after 'faire' and insert line number '929' before '***Octobers***' In fourth line of notes, insert comma after 'mudde'

On my page 78, in right-hand notes, insert in third line after line number 987, 'The *errata* call for the omission of **That** at the beginning of this line.'

On my page 98, in line [23], reverse '1673' and '1645'

On my page 103, in right-hand notes, first line, change 'LONDINENSI.' to 'LONDINIENSI.'

On my page 104, in right-hand notes, eighth line, change 'Quaſſet,]]' to 'Quaſſat,]]'

On my page 114, in left-hand notes, third line, change '1637' to '1673'

On my page 121, in right-hand notes, change 'ſaucibus' to 'Faucibus'

On my page 128, right-hand notes, second line, insert '7 **Consilium**] Consilum' before '17'.

On my page 130, in right-hand notes, third line, change 'diaeresis' to 'circumflex'

On my page 131, in left-hand notes, first line, change 'offlicium' to 'offlcium' and add note '25 **pallantes**] pallentes'

On my page 139, in left-hand notes, sixth line, delete comma after 'illi,'

On my page 149, line [39], change '**84**' to '**87**'

On my page 189, in right-hand notes, third line, change '2 & 3' to '3 & 4'

On my page 190, in left-hand notes, second line, change '*HONOURABLE,*' to '*HONORABLE,*'

On my page 195, in third line and in fifth line of notes, change '**high**' to '**with**'

On my page 240, in left-hand notes, fourth line, change '**ſolaces,**' to '**ſalaces,**'

On my page 248, in left-hand notes, third line, change '1674' to '1673'

On my page 283, in first line of notes, change '558' to '557'

On my page 367, in line 5 of notes, insert after 'need' '***honour'd***' (1632 Eff. A)***honor'd*** (1632 Eff. B)***honour'd*** (1632 Eff. C)] honoured] honour'd' In line 6 of notes change '***ſtarre-pointed(-ing)***]' to '***ſtarre-ypointed(-ing)***]'

On my page 371, in right-hand notes, fifth line, change '**made at**]' to '**made of**]'

On my page 373, in right-hand notes, the last line should read, 'then continues with the 1694 line, omitting the words **in chief**'

On my page 376, reverse caption headings of '*And to be ſhort, . . .*' and '*Founded in chaſt . . .*'

(12)

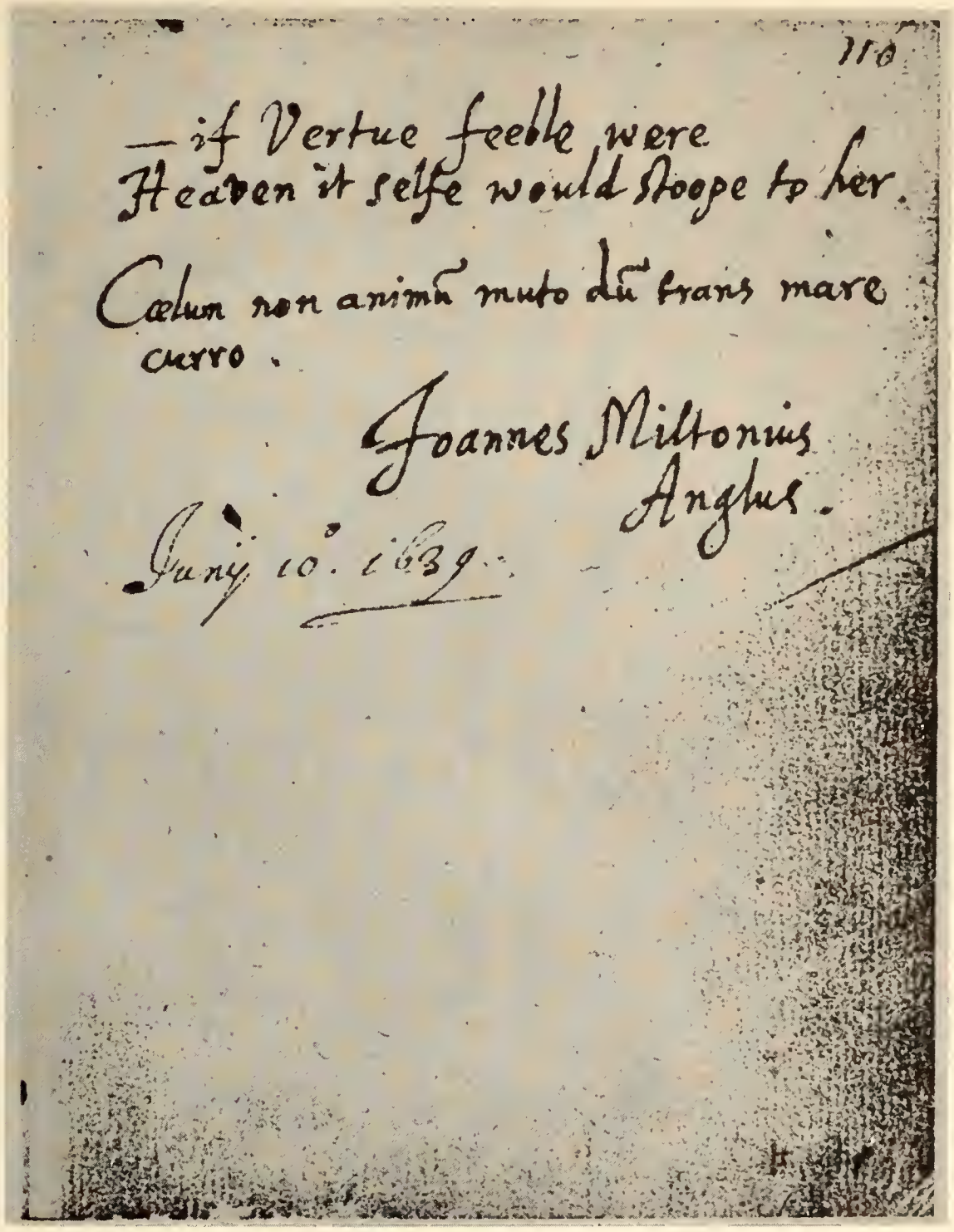
Si fit hoc exilium patrios adiiſſe penates,
  Et vacuum curis otia grata ſequi,
Non ego vel profugi nomen, ſortemve recuſo,
  Lætus & exilii conditione fruor. 20
O utinam vates nunquam graviora tuliſſet
  Ille Tomitano flebilis exul agro;
Non tunc Jonio quicquam ceſſiſſet Homero
  Neve foret victo laus tibi prima Maro.
Tempora nam licet hîc placidis dare libera Muſis, 25
  Et totum rapiunt me mea vita libri.
Excipit hinc feſſum ſinuoſi pompa theatri,
  Et vocat ad plauſus garrula ſcena ſuos.
Seu catus auditur ſenior, ſeu prodigus hæres,
  Seu procus, aut poſitâ caſſide miles adeſt, 30
Sive decennali fœcundus lite patronus
  Detonat inculto barbara verba foro,
Sæpe vafer gnato ſuccurrit ſervus amanti,
  Et naſum rigidi fallit ubique Patris;
Sæpe novos illic virgo mirata calores 35
  Quid ſit amor neſcit, dum quoque neſcit, amat.
Sive cruentatum furioſa Tragœdia ſceptrum
  Quaſſat, & effuſis crinibus ora rotat,
Et dolet, & ſpecto, juvat & ſpectaſſe dolendo,
  Interdum & lacrymis dulcis amaror ineſt: 40
Seu

STATE 2

There are two printing states of this page, see lines 29 and 40.

29 **auditor\auditur**] auditur Eight of the copies examined read **auditor** and the other thirty-three copies examined read **auditur** which seems to be state 2. 40 **Intredum\Interdum**] Interdum The same eight copies that have state 1 in line 29 read **Intredum** here and the other thirty-three copies examined read **Interdum** which seems to be state 2.

(This leaf may be cut and inserted to face page 104, volume 1)


110

—if Vertue feeble were
Heaven it selfe would stoope to her.

Cœlum non animũ muto dũ trans mare
curro.

Joannes Miltonius
Anglus.

Iunij 10. 1639.

LINES WRITTEN AND SIGNED BY MILTON IN CARDOYN AUTOGRAPH ALBUM.

The above English lines read

—if Vertue feeble were
Heaven it selfe would stoope to her.

They are most of the final pair of lines in all forms of *Comus*, in print or manuscript. The lines occur in the autograph album of Camillus Cardoyn, a Neapolitan nobleman living at that time in Geneva. The album is now in the Harvard Library, by whose permission the lines are reproduced here. The Latin line is Milton's first person singular paraphrase of Horace, *Epistola* 1:11:27. Milton's adaptation reads

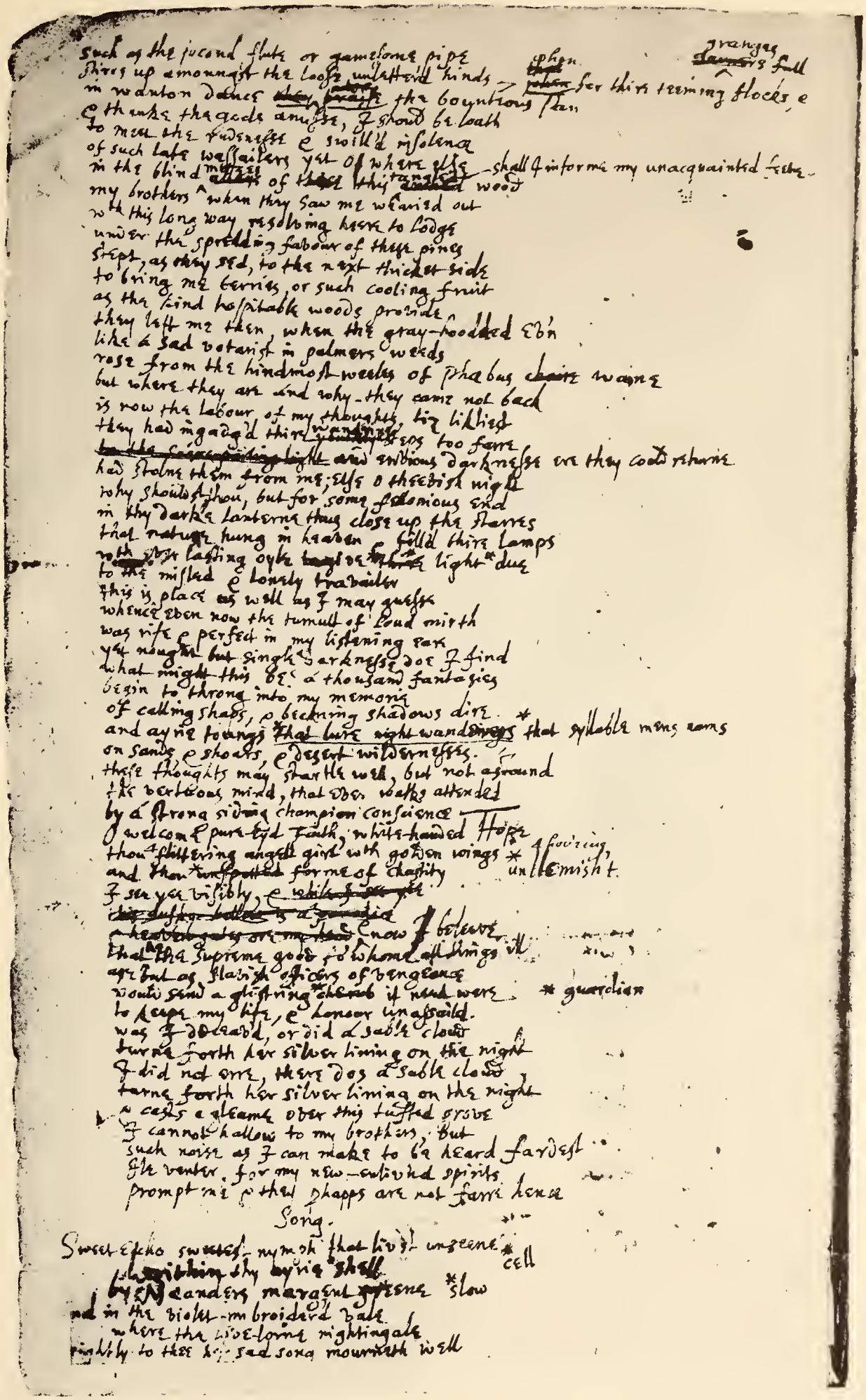
Cœlum non animũ muto dũ trans mare
curro.

The Horatian original reads

Cœlum, non animun, mutant qui trans mare currunt:

The date **Iunij 10°.1639** appears to be in a different hand, and the ink seems different from that used in the Milton handwriting. The signature itself is one of the best surviving.

(This leaf may be cut and inserted after page 344 of my volume 1)



Such as the jocond flute or gamesome pipe
Stirs up amongst the loose unlettered hinds
When for their teeming flocks, e
In wanton dance the bountious Pan
Or the rude satyrs amuse, I should be loath
To meet the rudeness & swill'd insolence
Of such late wassailers yet O where else
In the blind mazes of this tangled wood
Shall I inform my unacquainted feet
My brothers when they saw me wearied out
With this long way resolving here to lodge
Under the spreading favour of these pines
Stept, as they said, to the next thicket side
To bring me berries, or such cooling fruit
As the kind hospitable woods provide
They left me then, when the gray-hooded Eu'n
Like a sad votarist in palmers weeds
Rose from the hindmost wheels of Phœbus wane
But where they are and why they came not back
Is now the labour of my thoughts, tis likliest
They had engaged their wandering steps too farre
And envious darkness ere they could return
Had stolne them from me; else O theevish night
Why shouldst thou, but for some felonious end
In thy dark lantern thus close up the starres
That nature hung in heaven & filled their lamps
With ever lasting oyle to give light due
To the misled & lonely traveller
This is place as well as I may guesse
Whence even now the tumult of loud mirth
Was rife & perfect in my listening eare
Yet nought but single darkness doe I find
What might this be: A thousand fantasies
Begin to throng into my memory
Of calling shapes, & beckning shadows dire.
and airie tongues that syllable mens names
On sands & shoares, & desert wildernesses.
These thoughts may startle well, but not astound
The vertuous mind, that ever walks attended
By a strong siding champion conscience
O welcome pure-eyed Faith, white-handed Hope
Thou hovering angell girt with golden wings
And thou unblemished forme of chastity
I see ye visibly, & now I know
I believe
That there is God, to whom all things ill
Are but as slavish officers of vengeance
Would send a glistering guardian if need were
To keep my life, & honour unassaild.
Was I deceaved, or did a sable cloud
Turne forth her silver lining on the night
I did not err, there does a sable cloud
Turne forth her silver lining on the night
& casts a gleame over this tufted grove
I cannot hallow to my brothers, but
Such noise as I can make to be heard farthest
I'le venture, for my new-enlivned spirits
Prompt me; they shappy are not farre hence

Song.

Sweet echo sweetest nymph that liv'st unseene
Within thy aerie shell
By slender marget greene
And in the violet-embroidered vale
Where the love-lorne nightingale
Nightly to thee her sad song mourneth well

13

Something happened during the processing of this page that caused the white spots to appear. In line [45] the word to was obliterated, and one or two other white spots appear in the halftone print that give an erroneous impression of the original.

(This leaf should be cut and pasted over page 405, volume 1)

ADDITIONS AND CORRECTIONS FOR VOLUME 2

ADDITIONS AND CORRECTIONS FOR VOLUME 2

On my page 14, in the second paragraph, change 'six pages' to 'seven pages'

On my page 33, in the second paragraph, second line, change 'Richard Royston' to 'Thomas Tomkyns'

On my page 128, in line 3 of notes for Number 8, change 'vertical' to 'horizontal'

On my page 131, in line 4 of notes for Number 12, change 'vertical' to 'horizontal' On the same page, the reproduction of watermark number 13 is reversed. In the seventh line of the notes to Number 13, the question marks should follow the letter symbols and in the next to the last line 'only' should be changed to 'usually'

On my page 132, in line 5 of notes to Number 15, change 'vertical' to 'horizontal'

On my page 134, in line 4 of notes to Number A, change 'at right angles' to 'parallel'

On my page 152, in the second paragraph of the notes for Signature **Nn** reverse the references to Book 9:968 and Book 9:982.

On my page 154, in line 6 of the notes to Signature **Rr** change '1863' to '1873'

On my page 199, in note to line 16, strike out first '*r*' in '*performauce*'

On my page 232, in fourth line of notes, change '387' to '388'

On my page 309, in note to line 329, change 'haſten,' to 'haſt'n,'

On my page 410, Book 5:893, the dot above the **e** in ***Abdiel*** is the result of some accident in processing.

On my page 453, in note to line 156, change 'innumberable,' to 'innumerable,'

On my page 457, in note to line 234, change 'waterie' to 'watrie'

On my page 505, in the reproduction, line 364, the apparent semicolon after **then**; is actually a comma in all copies examined. An ink mark above the comma in some copies, as in copy 36, the copy photographed, makes this punctuation mark look like a semicolon. See note to Book 9:364 in my volume 3.

On my page 518, in note to line 769, change 'ſeem:' to 'ſeems:'

On my page 547, in note to line 406, change '**Kindgom**' to '**Kingdom**' On the same page, insert in last line of notes, '423 **in land**] About one half of the 1667 copies examined show a hyphen here and about one half do not.'

On my page 584, insert in second line of notes '83 **pronouncd**] Copies which read **Doom.** in line 76 of the preceding page have no apostrophe between the **c** and the **d** although there is space for it in some copies. In most copies which read **doom.** the apostrophe is present.'

On my page 616, in second line of notes, insert 'But see also Book 7:1110.' after 'numeral 1'

On my page 632-B, in left-hand notes, line 11, delete the note about line number **1480**

Book. 5. *Paradiſe loſt.*

No inconvenient Diet,nor too light Fare :
And from theſe corporal nutriments perhaps
Your bodies may at laſt turn all to Spirit,
Improv'd by tract of time, and wingd aſcend
Ethereal, as wee, or may at choice
Here or in Heav'nly Paradiſes dwell;
If ye be found obedient , and retain
Unalterably firm his love entire
Whoſe progenie you are. Mean while enjoy
Your fill what happineſs this happie ſtate
Can comprehend, incapable of more.
To whom the Patriarch of mankind repli'd.
O favourable ſpirit, propitious gueſt,
Well haſt thou taught the way that might direct
Our knowledge, and the ſcale of Nature ſet
From center to circumference, whereon
In contemplation of created things
By ſteps we may aſcend to God. But ſay,
What meant that caution joind, *if ye be found*
Obedient? can wee want obedience then
To him, or poſſibly his love deſert
Who formd us from the duſt, and plac'd us here
Full to the utmoſt meaſure of what bliſs
Human deſires can ſeek or apprehend?
To whom the Angel. Son of Heav'n and Earth,
Attend: That thou art happie, owe to God;
That thou continu'ſt ſuch, owe to thy ſelf,
That is, to thy obedience; therein ſtand.
This was that caution giv'n thee; be advis'd.
God made thee perfet, not immutable;
And good he made thee, but to perſevere
He left it in thy power, ordaind thy will
By

State 2 of Line Numbers

print 510 513 *ye*] Stressed. 514 *Obedient?* can] Italic question mark, and no capital following it. wee] Stressed. 519 Son] The S is from the wrong font. 520 Attend: That] Capital after the colon. 525 thee,] Space before comma.

(Something happened during the processing of this page that caused the punctuation mark at the end of line 520 to print as a comma instead of the semicolon it is in all copies examined in both states. The entire page is therefore reprinted and this leaf should be cut and pasted over page 391 in volume 2.)

Paradiſe loſt. Book 10.

Is loſt, which alwayes with right Reaſon dwells
Twinn'd, and from her hath no dividual being:
Reaſon in man obſcur'd, or not obeyd,
Immediately inordinate deſires
And upſtart Paſſions catch the Government
From Reaſon, and to ſervitude reduce
Man till then free. Therefore ſince hee permits
Within himſelf unworthie Powers to reign
Over free Reaſon, God in Judgement juſt
Subjects him from without to violent Lords;
Who oft as undeſervedly enthrall
His outward freedom: Tyrannie muſt be,
Though to the Tyrant thereby no excuſe.
Yet ſomtimes Nations will decline ſo low
From vertue, which is reaſon, that no wrong,
But Juſtice, and ſome fatal curſe annext
Deprives them of thir outward libertie,
Thir inward loſt: Witneſs th' irreverent Son
Of him who built the Ark, who for the ſhame
Don to his Father, heard this heavie curſe,
Servant of Servants, on his vitious Race.
Thus will this latter, as the former World,
Still tend from bad to worſe, till God at laſt
Wearied with their iniquities, withdraw
His preſence from among them, and avert
His holy Eyes; reſolving from thenceforth
To leave them to thir own polluted wayes;
And one peculiar Nation to ſelect
From all the reſt, of whom to be invok'd,
A Nation from one faithful man to ſpring:
Him on this ſide *Euphrates* yet reſiding,
Bred up in Idol-worſhip; O that men

980 990 1000

The line numbers as printed are one line too low, that is 980 is 981. 978 or] The recurrent broken o 982 hee] Stressed. permits] Note the curve in the line of type. 987 freedom: Tyrannie] Capital after the colon. 989 ſomtimes] No medial 'e' 990 vertue,] With final e 991 ſome] With final e and stressed syllable. 992 thir] Unstressed. 993 Thir] Unstressed. loſt: Witneſs] Capital after the colon. 995 Don] No final 'e' 999 Wearied] The W is broken top left in all copies examined. their] Stressed. Line Number. 1000] The last o is too large. In the four-figure line numbers a smaller size type is used. 1002 thir] Unstressed.

(Something happened during the processing of this page that caused the comma after World, *line 997 to fail to print. The entire page is therefore reprinted and this leaf should be cut and pasted over page 615 in volume 2.)*

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GENERAL INDEX

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